

A

# PARAPHRASE

On the BOOKS of

*Job, Psalms, Proverbs, and Ecclesiastes,*

WITH

NOTES Critical, Historical, and Practical.

IN FOUR VOLUMES.

VOL. III.

Containing the Thirty-fourth to the Ninety-ninth  
*Psalms.*

By LAWRENCE HOLDEN,  
of Maldon in Essex.

LONDON:

Printed by M. REILY,  
For C. HENDERSON, under the Royal-Exchange.  
MDCCLXIII.

14



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Isaiah, Jeremiah, and Ecclesiastes



NOTES ON THE TEXT AND TRANSLATION

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Book of *PSALMS*.

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PSALM XXXIV. SECT. XXV.

*A religious thankful commemoration of peculiar favours and mercies. Earnest persuasives to the practice of piety and virtue, from this consideration that it secures the divine regard and protection; whereas the contrary incurs God's terrible displeasure. An ode or hymn of David, on occasion of his counterfeiting lunacy in the presence of <sup>b</sup> Abimelech or Achish king of Gath, and by that artifice probably escaping the punishment of a spy. 1 Sam. xxi. 10.*

PSALM xxxiv. 1.

**I** Will bless the  
LORD at all times:  
his praise shall con-  
tinually be in my  
mouth.

PSALM xxxiv. 1.

**A**N especial occasion now  
offers, and it always  
gives me the sincerest plea-  
sure, to declare an affectionate

SECT. 25.

PSALM  
xxxiv. 1.

<sup>b</sup> *Abimelech, i. e. my father the king, is supposed to have been the style or common title of their kings, as Pharaoh and Ptolemy were of the Egyptian monarchs.*

VOL. III.

B

regard

L. H.  
\*

SECT. 25. regard and ready becoming  
 gratitude to the divine Being:  
 his distinguishing favours,  
 with the peculiar goodness  
 and mercy which they mani-  
 fest, shall be honourably men-  
 tioned, the deepest sense of  
 them preserved and the most  
 lasting memorials transmitted.

PSALM  
 xxxiv. 1.

2 My thoughts shall center  
 on this good God, this pre-  
 server of my life; I will glory  
 and all my faculties be in  
 transports to extol and adore  
 him; and trust every thing  
 that concerns me in his  
 faithful hands: the humble  
 and afflicted from all quarters  
 shall readily congratulate my  
 deliverance, and most cor-  
 dially join me in thankful  
 acknowledgments.

3 Come, my brave associates  
 in adversity, we have wept,  
 let us rejoice together; and  
 do you chearfully unite with  
 mine your highest and most  
 harmonious strains to cele-  
 brate our common support  
 and most bountiful bene-  
 factor: our sympathies are  
 most sensible and lively, in  
 perfect concert and with a  
 glorious unanimity let us  
 ascribe to the Almighty all  
 possible praises.

2. My soul shall  
 make her boast in  
 the LORD: the hum-  
 ble shall hear *thereof*  
 and be glad.

3. O magnify the  
 LORD with me, and  
 let us exalt his name  
 together.

Clouded

4. I fought the LORD, and he heard me, and delivered me from all my fears.

Clouded with dismal thoughts, and oppressed with heavy cares, I supplicated an Infinite Being to throw light on my counsels, and favour my just designs; and he instantly answered and effectually helped me: dispersed my apprehensive fears and brought me out of the greatest dangers.

SECT. 25.

PSALM  
xxxiv. 4.

5. They looked unto him and were lightened: and their faces were not ashamed.

So certain and withal so speedy, to people seemingly at the last extremity, has succour frequently been sent, that in the very act of raising their thoughts and eyes to God they have been relieved; expecting his help has wonderfully assisted them; and as the result of their piety and virtue they have early experienced the most agreeable difference in their distressed countenances, the train of their mournful thoughts and the course of their perplexed affairs.

6. This poor man cried, and the LORD heard him; and saved him

And to support and encourage themselves in every  
B 2 future

\* This psalm being an alphabetical one, and each stanza consisting of two versiculi or lines, *Edwards* thinks it very evident that one is wanting both in this and the next ver. However the sense seems to be compleat without any addition; and to be plainly this, that the humble looked to *David*, and seeing how God had dealt with him, were revived and encouraged.

SECT. 25

PSALM  
xxxiv. 6.

future emergency, all upright men to the end of the world, shall directly point at me as an instance where integrity was not deserted; saying, this neglected, persecuted, and according to human common estimates, very despicable worthless mortal offered up prayers with loud cries unto him that was able to save, and he pitied his misery, granted his request, and quickly redressed all his grievances.

him out of all his troubles.

7 They may always depend for help upon an Infinite God, for he hath appointed his angel or messenger as a mighty prince, or experienced general with a formidable army, to pitch his tents so as to guard on every side with an invisible heavenly host his faithful servants; preserve them from dangers, and defend them from the attempts and designs of their enemies.

7. The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 Let this sink deep into every mind as a certain most important maxim, especially let me invite and urge all men to make the experiment, that there is no one good like God: happy beyond thought and expression is the patient and modest, truly pious

8. O taste and see that the LORD is good; blessed is the man that trusteth in him.



pious and virtuous, who sincerely obeys and entirely relies upon him.

SECT. 25.  
PSALM  
XXXIV. 8.

9. O fear the LORD, ye his saints: for *there is* no want to them that fear him.

As an instance of the highest prudence, and the ground of perfect security, you who profess true religion, fear displeasing God by pursuing wrong measures, or disobeying his righteous laws: for there is no want as to necessary support and all the most valuable interesting blessings, to those who steadily conform to these sacred rules.

10. The young lions do lack, and suffer hunger, but they that seek the LORD shall not want any *d* good thing.

Notwithstanding their strength and fierceness young lions are sometimes disappointed of their prey and forced to endure pining hunger: arbitrary tyrannical and worldly minded men, in like manner, who depend wholly upon their secular power, multitude of riches, and rapacious

B 3

*d* Bishop Hare and Edwards suppose כל טוב to have crept into the text from the margin, where they were designed as a supplement to the sense; for the metre, they take to be better, and the *Hebrew* more elegant without them. However there seems a beautiful contrast, [understanding by lions, covetous and ambitious men] betwixt them and righteous ones, the former are often disappointed in the objects of their most violent appetites; whereas the latter or religious virtuous men are unexpectedly preserved, and certain to obtain the noblest good on which their desires are fixed.

SECT. 25.

PSALM

XXXIV. 10.

eious avarice have been reduced to the utmost distress and indigence; and can neither be satisfied with nor secure of the uncertain tantalizing objects of their mistaken confidence: but they who employ their thoughts upon the greatness of God's power and goodness, and in their lives obey his commandments, may leave their moderate industry and honest designs to his care and management, fully assured that they shall never be abandoned by providence; nor left destitute of what is necessary and truly good for them.

- 11 Upon this subject, which is doubtless the foundation of all good and happiness, that you may not be in any respect mistaken, my dear children, allow me to be your instructor and most friendly monitor: give me only your attention and I will clearly describe to you the nature and properties with the effects and consequences of religious virtue; or strongly point out for you the glorious way to obtain the choicest favours and solid lasting blessedness.

11. Come ye children, hearken unto me: I will teach you the fear of the LORD.

What-

12. What man is  
he that desireth life,  
and <sup>e</sup> loveth many  
days, that he may  
see good?

Whatever man, for it SECT. 25.  
equally concerns the whole  
human species, is desirous PSALM  
truly to live and enjoy his XXXIV. 12.  
existence in the greatest per-  
fection; likewise, would wil-  
lingly prolong his days to the  
utmost extent of a temporary  
being, and convert his allot-  
ment of earthly good to his  
greatest advantage and satis-  
faction; if his mind be only  
teachable, and his ignorance  
and error not grown old and  
obstinate I will prescribe to  
him.

13. Keep thy  
tongue from evil,  
and thy lips from  
speaking guile.

The first lesson I shall most <sup>13</sup>  
affectionately inculcate, is the  
exactest prudence in speaking,  
or the most perfect govern-  
ment of the tongue; to guard  
it against all profaneness to  
the dishonour of the Infinite  
Creator; and all falsehood,  
prevarication, flattery and  
calumny to the prejudice of  
your fellow creatures.

14. Depart from  
evil, and do good;  
seek peace, and pur-  
sue it.

Mark, to avoid with the <sup>14</sup>  
utmost circumspection and  
stand clear of all immoral  
vicious or mischievous dispo-  
sitions and actions; and as  
B 4 you

<sup>e</sup> Literally, as *Mudge* observes, *loveth days to see good*;  
that is, that loveth a long life in order to see good, the  
good of this world.

SECT. 25. you have ability and opportunity promote virtue and communicate happiness: moreover, endeavour by a carriage tending that way to conciliate and maintain peace with all men; be industrious and extremely solicitous to preserve and secure the invaluable blessing.

PSALM  
xxxiv. 14.

15 Neither doubt of a personal interest in and abundant recompence for such temper and conduct; the favourable regard of heaven and providence are certainly determined to the man of probity and benevolence; and when he prays under affliction or in adversity, he may depend upon the most speedy and effectual answer.

16 On the other hand, his menacing countenance and most fierce indignant looks are very justly directed against the enemies of mankind, and fomenters of dissension animosity and misery; to extirpate all memorials and remains of them from the

15. The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16. <sup>f</sup> The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

<sup>f</sup> פנים *faces*, seems very properly rendered by *Maimonides*, anger or indignation. *More Nivoch*. Par. 1. C. xxxvii. See 1 Sam. i. 18. as the passion of anger commonly first discovers itself in the countenance. This verse is proposed to be read in a parenthesis that the next may come in with propriety.

the earth, and consign their infamous names to everlasting oblivion.

SECT. 25.

PSALM

XXXIV. 16.

17. *The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

The good and merciful may for a season endure hard things from prevailing iniquity, but they should not on that account be weary or faint in their minds; for it is experienced and undoubted, that as certainly as they cry to the LORD, so certainly does he hear, will he deliver, and in due time provide them with a peaceful harbour and perfect tranquillity.

17

18. *The LORD is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.*

Neither ought they to conclude from the weight of their calamities or the power of their oppressors that relief is at a distance: the peculiar presence of the Almighty and sovereign relief, are approaching and exceeding near those whose spirits are broken and humbled with the burden of grievous distresses: those afflictions which have yielded the peaceable fruits of contrition meekness and righteousness, beyond all question are shortly to be succeeded with a temporal deliverance or rewarded with eternal loving kindness.

18

In



SECT. 25.

PSALM

xxxiv. 19.

In the mean time, the afflictive circumstances of a truly good and virtuous man to exercise and perfect his own integrity, or hold forth an illustrious example of self-denial and patience to the rest of the world, may be greatly diversified and full of perplexity and misery; at length however the thickest clouds disperse, he is made to survive all, and the LORD restores his peace and prosperity.

20 Notwithstanding all the storms he has met with and dangers to which he has been exposed, in the end it shall appear that he has been signally protected; and so wonderfully preserved, that his whole body is safe, no bone fractured, not a single organ or instrument of the whole machine lost or rendered useless.

21 As to the wicked and designing man, who hath contrived and

19. Many *are* the afflictions of the righteous; but the LORD delivereth him out of them all.

20. He keepeth all his bones: not one of them is broken.

21. & Evil shall slay the wicked: and they that hate the righteous

& The difference of the divine œconomy with respect to good and bad men, here is remarkably signified, the former are frequently exercised and tried with afflictions, but when they befall the wicked they shall utterly ruin him? This and many other passages naturally lead the attentive reader to conclude, the Ancients believed and very frequently referred in their discourses to the rewards and punish-

righteous shall be  
desolate.

and endeavoured the ruin of  
others, one mischief and ca-  
lamity or other which befalls  
him shall prove fatal: and  
they that harbour evil designs  
against, oppress and persecute  
the innocent peaceable and  
benevolent shall be remark-  
ably punished universally de-  
serted and come to no-  
thing.

SECT. 25.

PSALM  
xxxiv. 21.

22. The LORD  
redeemeth the soul  
of his servants: and  
none of them that  
trust in him shall be  
desolate.

The perfections of an im-  
mutably just and good God,  
are full security to his up-  
right and faithful servants for  
their preservation well being  
and happiness; neither shall  
any that believe his pro-  
mises and obey his statutes  
be always wretched or fi-  
nally abandoned and utterly  
perish.

punishments of a life to come. *Aben Ezra* interpreteth one  
affliction killeth the wicked, when God delivereth the righteous  
out of many.

## PSALM XXXV. SECT. XXVI.

*An invocation of or obtestation made to a most righteous God for justice against inveterate enemies. Their character and behaviour described. Their causeless hatred. Their false accusations. Their base ingratitude. His own quite different conduct and most tender condolence for them in affliction. Their unworthy returns and savage cruelty. He engages in the best manner possible to express his thankfulness to be delivered from their persecution, and see them brought to confusion. He prays for his partisans and honest staunch abettors. An ode or hymn of David, as is presumed, when he was violently persecuted by Saul, and falsely accused by Doeg.*

## PSALM XXXV. I.

SECT. 26.

PSALM  
XXXV. I.

**I** Am most iniquitously treated and falsely accused, espouse my cause, O thou God of truth and fountain of equity, against mine adversaries: enter the lists, invincible JEHOVAH, to defend me in opposition to those who are accomplishing by force of arms what they begun by vile arts and malicious calumnies.

2 As a mighty and valiant second in war, takes up the first arms, shield and buckler that come in his way, instantly to succour his friend  
over-

## PSALM XXXV. I.

**P**LEAD my cause, O LORD, with them that strive with me: fight against them that fight against me.

2. Take hold of shield and buckler, and stand up for mine help.

overpowered with numbers SECT. 26.  
 and in imminent danger; so PSALM  
 do thou exert thy power in xxvii. 9.  
 my favour, support me by  
 thy presence, and protect me,  
 unequal of myself for the  
 contest, by thy providence.

3. <sup>h</sup> Draw out  
 also the spear, and  
 stop *the way* against  
 them that persecute  
 me: say unto my  
 soul, I *am* thy sal-  
 vation.

Not only defensive but <sup>3</sup>  
 offensive ones do thou im-  
 mediately apply, and draw  
 out the glittering spear or  
 flaming sword to obstruct  
 their rapid career, and damp  
 their violent progress, who in  
 their restless malice thus  
 eagerly and cruelly pursue  
 me: declare concerning my  
 life which is plainly threaten-  
 ed, I the LORD of hosts  
 will hedge up their way with  
 thorns,

<sup>h</sup> The most probable rendering seems to be, *draw forth*  
*the lance and short sword, scimitar or sagaris like the Per-*  
*sian acinaces, to meet my persecutors.*

The following lines may serve to illustrate this passage.

When force invades the gift of nature life  
 The eldest law of nature bids defend;  
 And if in that defence, a tyrant fall  
 His death's his crime not ours.

Self-preservation's heaven's eldest law,  
 Imprest upon our natures with our life,  
 In characters indelible. Who shrinks  
 From this great cause is wanting to his reason;  
 But when our honour is traduc'd and stab'd at  
 'Tis virtue, 'tis heroick fortitude  
 Then to encounter violence with force.

SECT 26. thorns, and undertake for thy preservation.

PSALM

XXXV. 3, 4.

Then they certainly shall as I cannot but wish and pray most heartily that they may, be disappointed and shamefully routed who thus horridly aim to take my life: may their counsels be infatuated, their views defeated and the utmost terror and confusion seize their minds, who have formed against me these detested schemes of mischief and destruction.

- 5 Let them retreat and be dispersed with the greatest precipitation and disorder; as empty light chaff is driven and scattered before the mighty wind or raging tempest: and as if a messenger from on high, or avenging destroying angel was executing his dreadful office in their utter subversion or total overthrow, let the victory be improved and

4. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5. Let them be as chaff before the wind: and let the <sup>i</sup> angel of the LORD chase them.

<sup>i</sup> *Angel of the Lord*, Mudge interprets a very violent wind: he maketh his angels winds, &c. Are not these words of David to a contrary purpose exactly like those of Jacob, which he used in his form of benediction upon the sons of Joseph, Gen. xlviii. 16. *The angel which redeemed me from all evil bless the lads.* And as the latter signifies no more than a desire that his children might enjoy the angelical protection by the special favour of God to them, so those of the psalmist the reverse hereof. See Lew. Heb. Ant. Vol. III. p 16.



and the hot pursuit put it out of their power ever to rally or make head again. SECT. 26.

6. Let their way be dark and slippery, and let the angel of the LORD persecute them.

Let all difficulties and obstructions of obscure darkness and slippery roads increase the dangers of their hasty flight, and prevent their escape from their quick pursuers; as a winged vindictive angel, let the enemy press hard upon them, giving them mortal wounds or hurrying them into unavoidable fatal snares.

7. For without cause have they hid for me their <sup>\*</sup> net in a pit, *which* without cause they have digged for my soul.

For without any wrong done, or the least intended offence given on my part, from meer unprovoked malice they have formed and are carrying into execution the most treacherous and pernicious designs against me: as nets are concealed or pits digged to catch wild beasts, so artful and industrious are they, I repeat it, without any reasonable grounds to take me by surprize and effect my utter ruin.

When

\* The latin *rete* seems borrowed from רשת and the whole passage as *Hammond* observes to denote the manner of *toils* among the *Jews*; viz. *digging a hole*, and slight covering it over, and hiding it, and setting a *snare* in it, that they that [not seeing] press the *clod*, and fell therein, might be caught, and held from getting out again.

SECT. 26.

PSALM

XXXV. 8.

When he knoweth not,  
nor is at all apprized of it,  
let ruin and destruction fall  
upon the inhuman wicked  
author of this mischief; in  
that very snare he hath laid  
for me let him be taken: and  
be involved in those calami-  
ties and miseries and extir-  
pated by them which he un-  
weariedly laboured to heap  
upon his innocent neighbour.

9 And as I am very sensible  
I must be indebted to a most  
just and good God for so  
signal a mercy, I will be sin-  
cerely thankful for it: in as  
much as such a deliverance  
seems expedient indeed abso-  
lutely necessary for my own  
safety and to bring about the  
designs of providence, I shall  
most heartily rejoice in it as  
the LORD's doing, and as an  
event wonderfully propitious  
to my affairs.

10 Every individual member  
and organ of my whole bodily  
frame

8. <sup>1</sup> Let destruc-  
tion come upon him  
at unawares, and let  
his net that he hath  
hid catch himself:  
into that very de-  
struction let him fall.

9. And my soul  
shall be joyful in  
the LORD: it shall  
rejoice in his sal-  
vation.

10 <sup>m</sup> All my  
bones shall say,  
LORD, who is like  
unto

<sup>1</sup> Mudge renders, *Let the pit be mindeth not come in his way; and his net which he hath hid catch himself: into the very same pit let him fall. At unawares, literally when he knoweth not.*

<sup>m</sup> Some render all the vigour and strength that is in me shall be spent in celebrating thy praises; others, though I have nothing left but skin and bone I will not be wanting in this respect.

unto thee, which deliverest the poor from him that is too strong for him, yea the poor and the needy, from him that spoileth him.

frame, which has been affected, and all matters which concern me embarrassed, will take a different aspect, and may properly in acknowledgments of gratitude declare, O Almighty most righteous and gracious God and Father, who in heaven or earth resembles or can be compared to thee, who in thy inexpressible and unparalleled kindness and compassion workest out deliverance for the destitute and distressed, from adversaries he can neither escape nor cope with: yea, which is not the manner of men, the indigent friendless and greatly injured thou rescuest from his powerful antagonist and proud oppressor.

SECT. 26.

PSALM  
XXXV. 10.

11. False witnesses did rise up: <sup>n</sup> they laid to my charge things that I knew not.

Among other instances of 11  
vile iniquity, wretches have been suborned, or risen up on their own accord, to give publick testimony to the wickedest falsehoods; and I have been taxed, and subtly interrogated in order to make me accuse myself of crimes I am not conscious of, nor that ever entered into my thoughts.

<sup>n</sup> They laid, &c. Heb. they asked me, and would have made me mine own accuser.

SECT. 26.

PSALM  
XXXV. 12.

And to aggravate further their ill usage, it is marked with a most perfidious and detestible ingratitude: to that degree that those who are under peculiar obligations, not only return mischiefs and injuries for them, but attempt to embitter and even deprive me of my life.

13 On my part, notwithstanding their malignity, when they lay under affliction I was truly concerned for them, and gave all the tokens of a disconsolate mourning; not only refrained all pleasurable scenes, and gaiety of apparel, but my usual cloathing and ordinary food; most humbly and ardently to implore their recovery: these most expressive acts of meekness and charity had no effect upon their evil tempers and perverse dispositions, to cure their

12. They rewarded me evil for good, to the ° spoiling of my soul.

13. But as for me, when they were sick, my cloathing was sackcloth: I humbled my soul with fasting, and P my prayer returned into mine own bosom.

° *Mudge* renders *extirpation*, abortion, bereavement to my soul; that is, that I may be bereft of my soul as a woman of an abortive child; *it may slip from me*. It is applied to a tree that casteth its fruit before it is ripe, a land that is barren or a country stripped of its inhabitants.  
; P *Mudge* renders, my prayer *rested* or settled in my bosom, I was never without a prayer for them in my breast. For, he adds it would be odd to talk of a prayer's *returning*, without having mentioned any prayer at all. *Schmidius*, he prayed so ardently that the tears of him praying fell upon or dropt into his bosom.



their obstinacy or in the least SECT. 26.  
 abate their hatred: at the PSALM  
 same time I thought them my XXXV. 13.  
 duty, what humanity dicta-  
 ted, and still continued to  
 pray often and most fervently  
 for them.

14. I behaved my  
 self as though *he had*  
*been* my friend or  
 brother: I bowed  
 down heavily, or as  
 one that <sup>9</sup> mourneth  
 for *his* mother.

When it was signified, that <sup>14</sup>  
 one of them, who never re-  
 turned such kindness, was  
 any way afflicted or distressed,  
 I most cordially sympathized:  
 and in all respects behaved my-  
 self as if he had been my par-  
 ticular friend or near relation:  
 my stooping gate and down-  
 cast looks shewed, that I la-  
 mented like a most affectio-  
 nate mother, for the tender  
 life of her beloved off-spring.

15. But in mine  
 adversity they re-  
 joiced, and gathered  
 them-

On the contrary, when any <sup>15</sup>  
 misfortune or calamity beset  
 C 2 me

<sup>9</sup> *Heb. a mourning mother*, which indeed is the fittest in-  
 stance of a passionate sorrow: and so the *Jewish Arab.*  
*renders. Mudge* remarks, these two verses express in the  
 strongest images, the insults of his enemies; when he halted  
 from weakness, they gathered about him, and mocked  
 him with a mimic halting: [for נכני properly signifies peo-  
 ple *weak in their legs*, and consequently limping and crouch-  
 ing] they would come behind him and rend his garment,  
 for קרע I think, says he, never signifies any thing else,  
 they would grin their teeth at him amidst the loosest,  
 most abandoned, profligate [for there is not a worse word  
 than חנפי] buffoons by profession, buffoons by buffoonry:  
 for so he understands with the LXX. מלעיו *quasi*, מעיו the  
 ל absorbed in the ע, as in לקח.



SECT. 26. me they openly rejoiced, never  
 {  
 PSALM  
 XXXV. 14.  
 diffembled the pleasure it  
 gave him; and immediately  
 assembled to avail themselves  
 of the sad circumstance to my  
 further disadvantage: yea, the  
 most worthless obscure vil-  
 lains, vulgar infamous crea-  
 tures, never of my acquaint-  
 ance nor even known to me,  
 unanimously assembled to con-  
 spire my hurt: they charged  
 me with crimes I was not  
 conscious of, and took my cir-  
 cumstances and actions by the  
 worst handle; never ceasing  
 most barbarously to rend my  
 reputation with reproaches  
 and slanders.

themselves together:  
 yea, the <sup>r</sup> abjects  
 gathered themselves  
 together against me,  
 and I knew *it* not;  
 they did tear *me*, and  
 ceased not.

16 At their entertainments  
 and festivals, by means of  
 pantomimes buffoons or sy-  
 cophants, they had me per-  
 sonated in distorted gestures  
 and deformed motions to  
 throw

16. With <sup>s</sup> hypo-  
 critical mockers in  
 feasts: they gnashed  
 upon me with their  
 teeth.

<sup>r</sup> Abjects, *the smiters with the tongue* as Ainsworth from  
 נכח *to beat*, or as Schultens, *villains, infamous men, whipped*  
*out of the earth.*

<sup>s</sup> *Rab. Sal.* mentions vain proud persons that were so  
 fond of flattery as to hire people for this purpose, and give  
 them cakes baked with honey, that they might have their  
 full of the poison. *Hammond* renders, *trencher friends,*  
*mockers for a cake, or jesters and scoffers for a meal's meat*  
 as their reward from עץ *to bake*; and derives our English  
 word *knave* from פנפנ *simulatores* men that *act parts*, or  
*personate, whisperers, backbiters*, or as *Pocock* from the Arabic  
*terverse crooked mockers.* See Prov. xxviii. 21.

throw upon me the utmost  
contempt and abhorrence:  
upon every odious represen-  
tation or additional scoff, in  
the highest degree of in-  
dignation they grated or  
grinded their teeth as if ready  
to devour me.

SECT. 26.

PSALM  
XXXV. 16.

17. LORD, how  
long wilt thou look  
on? rescue my soul  
from their destruc-  
tions, my <sup>t</sup> darling  
from the lion.

O all knowing and most  
just GOD, how long wilt  
thou be a spectator of these  
scenes and indignities, and  
yet connive at or suffer them?  
set my life free from that de-  
struction which they have pre-  
pared for it, this one life of  
mine from the jaws of savages.

18. I will give  
thee thanks in the  
great congregation:  
I will praise thee  
among much people.

I will acknowledge the  
ineffimable favour, by the  
most publick solemn thank-  
givings, in presence of the  
great assembly, when from  
every quarter they are met  
for religious worship at *Jeru-  
salem*: in sacred hymns com-  
posed on purpose I will cele-  
brate thy goodness and faith-  
fulness in the midst of the  
largest concourses of people.

19. Let not them  
that are mine ene-  
mies wrongfully re-  
joyce over me: nei-  
ther

Let not, I beseech thee,  
those wicked men who are  
without any real demerit or  
provo-

C 3

<sup>t</sup> As in *Psal. xxii. 20.* *Schmidius* and *Mudge* render,  
*my darling, my poor solitary, unicam solitarium animam*  
*meam.*

SECT. 26.

PSALM

XXXV. 19.

provocation become mine enemies and persecutors, prevail against and triumph over me: neither allow them with impunity to give signs of contempt and insult, in order to bring me under a general odium, who have conceived groundless prejudices and a most unreasonable causeless hatred.

20 For they do not give favourable and candid representations of matters, there is not a tendency in their discourse and reports to the peace and safety of harmless undesigning people: but they invent and contrive to entangle and destroy those who desire to lead peaceable and sober lives in all godliness and honesty.

21 Indeed they have not dealt only in surmises and secret calumnies, they have openly avowed

ther let them <sup>u</sup> wink with the eye, that hate me without a cause.

20 For they speak not peace, but they devise deceitful matters against *them that* are quiet in the land.

21. Yea, they opened their mouth wide against me, and said, <sup>w</sup> Aha, aha, our eye hath seen it.

<sup>u</sup> *Wink with the eye*, probably make signs to one another to seize him, or to intimate, "now we are sure of him," 'tis impossible he should escape us." However, the most usual sense of the expression is giving tokens of wily craft and artful subtle design or guile, in opposition to simplicity open plainness and sincerity.

<sup>w</sup> מִן הָאֵינָה *Mudge* observes is an interjection of *insult*, upon seeing the misery of an enemy; for which reason he turns the next thus, *our eye feasts its sight*, as it would be with the construction of a *ו* after it. But some understand this of *one foul fact or other* whereof they accused David, and of which they declared themselves *eye-witnesses*.

avowed a diabolical enmity, SECT. 26.  
 and stretching their throats PSALM  
 to the utmost have said, he XXXV. 21.  
 is served right, it is well  
 done, fie even fie upon him;  
 for to our own certain know-  
 ledge he is the wickedest of  
 men, and now he shall most  
 justly and fully be punished  
 for it.

22. *This* thou hast  
 \* seen, O LORD,  
 keep not silence: O  
 LORD, be not far  
 from me.

Most just and true GOD, 22  
 thou hast seen their iniquity,  
 and knowest my innocence,  
 do thou cause that the truth  
 be brought to light: O thou  
 most equal and powerful  
 avenger, do thou appear to  
 vindicate and save me speedi-  
 ly before I fall a sacrifice.

23. Stir up thy  
 self, and awake to  
 my judgment, *even*  
 unto my cause, my  
 God and my LORD.

Be not as if thou sleepest 23  
 in inactivity, or couldst pos-  
 sibly be indolent or uncon-  
 cerned in the case; rouze to  
 judge and act vigorously on  
 my side, O most powerful and  
 most merciful LORD GOD.

24. Judge me, O  
 LORD my God, ac-  
 cording to thy righ-  
 teousness, and let  
 them not rejoice over  
 me.

Pronounce sentence and 24  
 execute it, great and good  
 GOD, according to thy own  
 laws of equity unchanging  
 truth and everlasting righ-  
 teousness;

C 4

\* This expression follows with a peculiar elegance, the  
 enemy had said, *our eye hath seen*, and begins, *thou hast*  
*seen*, answering to the former; *thy have opened their mouths*,  
*keep not thou silence*.

SECT. 26. teousness; and let them not  
 in defiance of all just rules  
 trample upon, and finally  
 triumph over me.

PSALM  
 XXXV. 24.

25 Let them not from the  
 success of their wicked and  
 pernicious designs, have oc-  
 casion to congratulate and  
 applaud themselves, and say  
 in their exulting pride, excel-  
 lent! To a tittle as we de-  
 sired: let them not be able  
 to say in the utmost arrogance  
 and self-sufficiency, we have  
 overpowered him at last, and  
 accomplished all our wishes  
 in his entire destruction.

26 Frustrate their hopes, and  
 throw confusion on their mea-  
 sures, one and all of them, who  
 are of such inhuman cruel  
 tempers as to be delighted  
 in my wrongs and misfor-  
 tunes: let them be covered  
 with and buried in ignominy,  
 disgrace, and inextricable end-  
 less confusion that would raise  
 themselves upon and glory in  
 my ruin.

27 On the other hand, by ex-  
 tricating me from these diffi-  
 culties and restoring my tran-  
 quillity, do thou fill their  
 hearts with joy and their  
 mouths with songs of praise,  
 who generously espouse my  
 interest,

25. Let them not  
 say in their hearts,  
 Ah, so would we  
 have it: let them  
 not say, we have  
 swallowed him up.

26. Let them be a-  
 shamed and brought  
 to confusion toge-  
 ther, that rejoice at  
 mine hurt: let them  
 be clothed with  
 shame and disho-  
 nour, that magni-  
 fy themselves against  
 me.

27. Let them shout  
 for joy, and be glad  
 that favour my righ-  
 teous cause: yea, let  
 them say continual-  
 ly, let the LORD  
 be magnified, which  
 hath pleasure in the  
 prosperity of his ser-  
 vant.



interest, and are staunch ad-  
 vocates of my most just cause:  
 give them pleasing room al-  
 ways to say, let the Omni-  
 potence and Benevolence of  
 a faithful GOD be exalted in  
 the highest strains, who tho'  
 he may suffer him who is  
 devoted to his fear and obe-  
 dience to be in heaviness for  
 a season, hath nevertheless a  
 peculiar regard for him; and  
 in due time will, as what is  
 most acceptable to him, bring  
 about his deliverance and  
 establish his prosperity.

SECT. 26.

PSALM

XXXV. 27.

28. And my tongue  
 shall speak of thy  
 righteousness, and of  
 thy praise all the day  
 long.

My duty and highest plea-  
 sure it will be, as a tribute of  
 gratitude, to meditate, de-  
 clare, and continually dwell  
 on thy equity and boundless  
 mercy in so distinguishing a  
 favour.

28

## PSALM XXXVI. SECT. XXVII.

*The principles and character of a wicked man and ungodly hypocrite. The perfection and providence of God. The advantages of true religion. The fatal consequences of iniquity. Supposed to refer to the beginning of Saul's jealousy and persecution. An ode or hymn of David, the servant of the Lord, directed to be performed by the principal musician.*

## PSALM XXXVI. 1.

SECT. 27.

PSALM  
XXXVI. 1.

**T**HE more I consider it, the more fully satisfied I am, and in the bottom of my heart believe; that a wicked man's defection from virtue, and prevarication with God's righteous laws, afford the most positive assurance, even oracular decisive proof; that whatever pretences he makes, he is not under the influence of religious principles, nor does any thing sacred restrain him from the greatest abominations.

For

## PSALM XXXVI. 1.

**T**HE transgression of the wicked y<sup>e</sup> faith within my heart, *that there is no fear of God before his eyes.*

y Mudge, remarks **וְאֵין** is well known to be never used, but in the sense of a divine inspiration or oracle: and renders the wicked man hath an oracle of rebellion within his heart: the wicked man has no regard to the oracles of God; he has one of his own heart [לבו with the Seventy] which dictates nothing but rebellion. There seems to be a peculiar poetick beauty in the original, and wickedness introduced as a person speaking, as some interpret it — his vile actions declare that in the eye of God he hath no religion at all.

2. For he flattereth himself in his own eyes, until his<sup>2</sup> iniquity be found to be hateful.

For so long as he acteth, SECT. 27. and is determined he will act in this immoral and abandoned manner, he contrives a thousand little arts and deceits to sooth his own guilty mind, and make vice fit easy upon it; never considers what religion and integrity would dictate; till he hath arrived to such a degree of hardened and impenitent wickedness, that he either throws of all disguises and avows iniquity; or they are universally seen through, and it appears in so strong a point of view as to shock all mankind.

PSALM  
XXXVI. 2.

3. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

His expressions and declarations however smooth and oily are full of treachery and hypocrisy: he hath not only entirely ceased from doing or intending any thing which manifests

<sup>2</sup> *Mudge* observes the latter clause of this verse is expressed harshly at best, but he thinks will tolerably bear this translation. His iniquity *must be found out*, is a construction of the same kind with *Psal. xxxii. 9.* His cheek *must be pressed*, &c. his cheek *is made to press*; so here his iniquity is made to find out in order to hate. The meaning seems to be, to his own thinking he hath smoothed polished or made his sin appear fair and glossy, as if there was nothing coarse and rough in it before God, when as the LXX. has it, his sin is ready to be found out, i. e. *when God is ready to find out and hate and punish his iniquity.*

*Fenwick* renders, *he smooths or flatters himself in his own eyes too much to see his sin so as to hate it.*

SECT. 27. manifests wisdom or goodness but he has no inclination to be acquainted with, or to know them.

PSALM

xxxvi. 3.

4 In the most sedate and deliberate manner on his bed, he contrives how to execute schemes of mischief; 'tis not accidentally, by sudden incursion, or violent temptation that he does it, but he most resolutely designs and uniformly aims at that which cannot according to its natural tendency be productive of any good or happiness; he feels not remorse for, nor has in a just abhorrence what is evil injurious and pernicious.

5 Nevertheless, thou who hast made this perverted creature, and all mankind, art totally the reverse of these qualities, and my only resource from the dire effect of them: suffer me to turn from these disagreeable scenes owing to degenerate men, and contemplate, O eternal Deity, thy wonderful goodness clemency and mercy, which extend to the utmost elevation of thine exalted heavens: and thy truth and faithfulness which diffuse themselves unto the clouds; which are invariable and unbounded.

Thy

4. He deviseth mischief upon his bed, he setteth himself in a way *that is* not good, he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens: and thy faithfulness reacheth unto the clouds.

6. Thy righteousness *is* like a the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

Thy justice and equity which are likewise certain, established, and conspicuous as the highest mountains; thy ways of proceeding with men, and governing the accountable moral world, with the future judgment thou hast reserved them for, which are as unfathomable as the deepest part of the profound ocean: O thou all-powerful and most bountiful God, thy Omnipotence constantly supports, and thy providence liberally supplies both man and beast.

SECT. 27.

PSALM  
xxxvi. 6.

7. How excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Inexpressibly transporting to think of, and inestimable in itself is thy glorious darling perfection, thy unconfined and impartial benevolence, O thou holiest and best of Beings! It is on account of this disinterested most amiable attribute, that imperfect frail men of all nations and ages conceive hopes of protection; and repose confidence in thee; that all evils and calamities shall be prevented or overruled so as not greatly and lastingly to prejudice them.

The

<sup>a</sup> Literally, *mountains of God*, an usual idiom when they would magnify any thing to add the word *God* to it.



SECT. 27.

PSALM  
XXXVI. 8.

The plentiful provisions and richest delicacies of thy house and table shall entertain and regale them to their entire satisfaction, who by devout affections and uniformly virtuous lives recommend themselves to thy guardianship: and as from a perpetual current or everflowing fountain thou wilt abundantly gratify all their noblest relishes: they shall command and truly enjoy all desirable accommodations and blessings, which thy bounty supplies and thy favour accompanies.

- 9 Neither is it possible that persons of this character, and possessed of these privileges should ever know the want of any real good: for under thy direction and absolutely at thy disposal, are inexhaustible sources of felicity and glory: in the light of thy countenance, and secure  
of

8. They shall be  
<sup>b</sup> abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9. For with thee  
*is* the fountain of life: in thy light shall we see light.

<sup>b</sup> These expressions which denote the abundance of divine blessings upon the righteous man, *Mudge* supposes to be taken from the temple from whence they were to issue: under the covert of the temple they were to be sheltered; the richness of the sacrifices; the streams of oil, wine, odours, &c. the Holy Candlestick. As to the fountain of life, he adds, [possibly there might be a living spring too within the precincts of it] from whence the brazen sea, &c. might be supplied. See *Psal.* xlv. lxxxvii.

of thine approbation and conduct, in whatever condition, we shall infallibly have all things some way conducing to our greatest benefit, and shall in due season be possessed of all blessedness we can enjoy or reasonably aspire after.

SECT. 27.

PSALM  
XXXVI. 9.



10. <sup>c</sup> O continue thy loving kindness unto them that know thee: and thy righteousness to the upright in heart.

Perpetuate, we beseech thee, never withdraw, the only ground of all substantial permanent felicity, thy bounty and goodness unto those who confess the supreme worth of this privilege by the constant endeavours of virtuous lives to secure it: and never cease to display equity and mercy by thy providence in favour of those, who according to the exactest measures of their connexions and circumstances, sincerely practise equity and mercy.

11. <sup>d</sup> Let not the foot of pride come against me, and let not the hand of the wicked remove me.

Particularly, in relation to my own case suffer not my person or property to be ravaged

<sup>c</sup> *Heb. Draw it out at full length, exercise, extend it to the utmost and perpetuate it.*

<sup>d</sup> *Edwards renders, let me not be trampled upon by the foot of pride, nor be shaken in pieces by the arm of the wicked. He thinks the fall was a sudden one, and upon the very spot where they practised their treachery, and that this is the proper force of*  *, as*  *denotes the very instant.*

The strength and elegance of this passage is exceeding obvious, and the wicked pointed at or as it were placed before the readers view in the description of his downfall.

SECT. 27.

PSALM  
xxxvi. 11.

vaged or trampled on by  
men grown insolent and ty-  
rannical with power: and let  
it not lie at the pleasure of ar-  
bitrary and unjust men to un-  
settle and displace me from  
my present most agreeable  
situation.

12 As it has formerly hap-  
pened to people of this dis-  
tracting temper and aban-  
doned character, I do rely  
upon the divine providence  
and promises, it shall again  
be remarked as upon the  
slain in a field of battle, there  
fell the slaves of their own  
corrupt passions and wild  
ambition! Their cause was  
bad, and their pride bound-  
less! they are now enough  
humbled! they shall never  
arise from the earth to do  
further mischief!

12. There are the  
workers of iniquity  
fallen: they are cast  
down, and shall not  
be able to rise.

PSALM

## PSALM XXXVII. SECT. XXVIII.

*Wicked men, however prosperous, no objects of envy. Their secular advantages short-lived. Religion the ground of divine favour, and substantial happiness. Unaccountable successes and flourishing circumstances of ungodly men no reasons why the righteous should murmur, much less imitate. Moral judicial differences sometimes made in this life, and worldly acquisitions transitory. The inheritance of the just man eternal. In times of publick calamity he is preserved: the wicked most probably to perish in such times. A psalm of David. Ver. 1—24.*

PSALM XXXVII. I.

**F**RET not thyself because of evil doers, neither be thou envious against the workers of iniquity.

2. For they shall  
soon be cut down  
like

VOL. III.

PSALM XXXVII. I.

**A**LLOW me to caution SECT. 28.  
you, who are an advocate for virtue, and aiming by its steady practice at the noblest good, against being tempted to emulate, or in worldly respects expecting to rival or equal wicked men: neither do you cherish the least passion of envy or jealousy, that might draw you into the same courses with the oppressor and unjust man, in order like him to fare deliciously, live at ease, or rise to earthly dignity.

For all their most specious 2  
appearances, and dreams of  
earthly power and grandeur  
are

D

are

SECT. 28.

PSALM  
XXXVII. 1.

are fallacious transient and quickly vanishing: like the grass they flourish for a short season and then are cut down, or as the herb a while verdant, soon decline die and wither.

like the grass, and  
e wither as the green herb.

3 Let it be your solicitous care to pay an uniform obedience to the laws of GOD, and repose an entire confidence in his most gracious providence; enjoying moderately, and freely communicating out of his liberality to supply the wants of others: and never doubt having a comfortable subsistence and peaceable lasting settlement: it is highly probable if not infallibly certain, that your rational piety and regular honest industry shall effectually guard you against necessities and distresses.

3. Trust in the LORD, and do good, so shalt thou dwell in the land, and f verily thou shalt be fed.

4 Cultivate, moreover, a chearful thankful spirit and temper;

4. Delight thyself also in the LORD; and he shall give thee the

e Drop off like a withered leaf or fig, i e. shall be stript of all his wealth and happiness reputation and esteem. It is observable of this psalm, that it is another alphabetical and very instructive elegant composition; of the sententious or proverbial kind.

f The words might be rendered, feed on truth, i. e. conform to its dictates, and be satisfied with its effects. Or observe what will come of keeping the faith and constantly adhering to truth and virtue. So the Targ. and Syr. Schultens, which seems to be the sense, thou shalt dwell peaceably in, and securely feed on possess or enjoy the land. Animadvers. 144.



the desires of thine heart.

temper: and so far from expecting satisfaction from or placing your happiness in earthly things; consider the contemplation of Deity, submission to providence, and obedience to the laws of virtue as the only sources of the purest pleasure and the noblest prospects; and truly make them so to yourself: the consequence shall be moderate desires as to every thing besides, contentment with what a wise and good God bestows, and abundant gratification to your best and highest wishes.

SECT. 28.

PSALM  
XXXVII. 4.

5. Commit thy way unto the LORD: trust also in him, and he shall bring *it* to pass.

With an unreserved and entire devotion and dependence, leave the issue of your best concerted measures, and laudable honest endeavours to the divine management: do your part faithfully, be prudent resolute and vigorous; and doubt not a divine assistance and concurrence to accomplish the utmost of your views, or effect what is unspeakably more for your advantage.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

And though your situation be obscure, and opportunities for a time denied of appearing to advantage; yet your shining

SECT. 28. shining merit and virtue shall overcome all difficulties; as the rising sun disperses the mists and darkness: and if envy assault, calumny asperse, or injurious vile usage a while obstruct that growing fame, which follows substantial and inflexible integrity; yet divine providence with your daily practice shall in due time disappoint them: and render the meanest arts or wickedest designs only subservient to the worthy man's greater lustre and glory: as the sun not only returns from under a cloud, but shines with more brightness, till with its meridian splendour it proclaims itself to all the whole hemisphere.

PSALM  
xxxvii. 6.

- 7 Submit to and rest satisfied with the ordinary course of things, and beware of precipitancy and impatience of temper and carriage: readily embrace them when they happen, do not attempt to make times and seasons, but leave them to him who absolutely governs them: do not give way to any surmises  
or

7. Rest in the Lord, and wait patiently for him; <sup>s</sup> fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

<sup>s</sup> The Syriac renders *fret*, &c. *emulate him not to commit iniquity*: and the Arabic, *imitate not the evil man*.

or murmurs, resentful passions or undue complaints, so as to pursue any indirect measures, on account of an ungodly man, who, as to this world, prospereth in a way that is evil, and is successful in unjust and mischievous contrivances.

SECT. 28.

PSALM  
xxxvii. 7.

8. Cease from anger, and forsake wrath: fret not thyself <sup>h</sup> in any wise to do evil.

It may be difficult to guard against all degrees of uneasiness and perturbation, but do you resolutely check the first emotion of discontent and anger: with sober thought, and calm reason timely supersede, and effectually prevent the rising tempest or growing indignation: especially shun all wrong practices, and never let accidental differences become the occasion of deliberate faults or actual transgressions.

9. For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

For the prosperous sinner, 9 who commits those iniquities of fraud and oppression, in order to grow rich and great; shall by some signal punishment in this world come to an untimely end: or in another, shall be extremely and eternally miserable: whereas

D 3

the

<sup>h</sup> Mudge translates the last clause, to make the sense fall in round, it is only to his own prejudice.

SECT. 28. the upright humble and truly religious shall at length prosper and triumph, either in the advantages of the present state, or the greater blessedness of a future endless being.

PSALM

XXXVII. 9.

10 And that the apparent delay of certain approaching judgment, may be no temptation to swerve from the rules of the strictest virtue, be sure it is a very short one: how remarkably soever at present the wicked may be distinguished and seemingly favoured; both he himself and every thing which belonged to him, shall in a very little time, by the common mortality, or some sudden stroke of divine justice, be wholly swept away: yea, you shall look and diligently enquire for the crowded place of his late splendid dwelling, but nothing at all remains, not so much as the ruins of a decayed house, or foot-steps of a desolate fabrick.

11 On the other hand, the meek spirited and gentle unto all men, the quiet and harmless who are free from passion and violence, from haughtiness and turbulence shall generally be secured in the peaceable

10 For yet a little while and the wicked *shall* not be; yea, thou shalt diligently consider his place, and it *shall* not be.

11. But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

able and undisturbed possession of their rights and privileges by the peculiar providence of a good God : and shall enjoy the noblest satisfaction, in the abundance of peace their tempers and practices tend to promote and establish, and especially in the inheritance they shall hereby have allotted them in that new earth where peace and righteousness are for ever to dwell.

SECT. 28.

PSALM  
XXXVII. II.

12. The wicked plotteth against the just, and gnasheth upon him with his teeth.

The ungodly and tyrannical takes all occasions, and forms treacherous and mischievous designs to subvert and destroy the upright; he gives the strongest tokens of a remorseless furious zeal to execute them.

13. The LORD shall laugh at him, for he seeth that his day is coming.

The Almighty Being observes with the utmost contempt his impotent malice, detects his vain projects and frustrates them; he only hastens upon the wretch himself for his wickedness the dreadful day of his own mortality and utter destruction.

14. The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, and to slay such

Such violent cruel men have not wanted either policy or power; and they have prepared their instruments and had every thing in the greatest



SECT. 28.

PSALM

xxxvii. 14.

forwardness to crush those innocents who had not strength, or would not use it; to oppose them: and basely endeavoured to take away their lives who were so far from forfeiting them, that their integrity deserved a peculiar regard and protection.

such as be of upright conversation.

15 The righteous by a kind providence shall be preserved, and their horrid schemes rendered abortive: not only so, but their missive weapons shall recoil, and their malignity be converted into their own ruin: they shall be utterly divested of all power to do mischief.

15. Their sword shall enter into their own heart and their bows shall be broken.

16 A smaller share of earthly substance and only sufficient to answer all the necessary demands of frugal nature, which is honestly obtained and prudently expended, is unspeakably preferable to the largest possessions of foolish and wicked men,—often gained by oppression, laid up in the hoards of avarice or squandered in luxury and extravagance.—

16. A little that a righteous man hath, is better than the riches of many wicked.

17 For the perverted treasure of the wicked shall at length be exhausted, or all their pernicious strength enervated: but

17. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

but under the greatest pressures of affliction and adversity, just notions of the divine perfection and providence, as a rest or stay will fix and establish the mind of the just and good in unshaken hope and vigour, that they shall not overwhelm them.

SECT. 28.  
PSALM  
XXXVII. 17.

18. The LORD knoweth the days of the upright: and their inheritance shall be for ever.

All the circumstances, the 18 prosperous or adverse events, and particularly the good qualities and virtuous actions of righteous and sincere men are observed in order to be recompenced by a most faithful God: and the reward and inheritance to be given them shall extend to all periods of their duration, even constitute their everlasting well-being and happiness.

19. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

They shall not be ashamed 19 of their trust in Almighty God, nor want his help and support in times of publick danger and calamity: and in the distressful days, when numbers through a prevailing famine pine and die with hunger, they shall be wonderfully provided for and abundantly supplied.

20. But the wicked shall perish, and the enemies of the LORD

But the impenitent and in- 20 corrigible as the natural effect and

SECT. 28.

PSALM  
XXXVII. 26.

and just punishment of their wickedness shall utterly perish; and they who are in their profligate principles and abandoned lives, the enemies of God's moral government, shall as the fat of lambs burnt in sacrifices be wholly consumed: after the manner of a smoke, cloud, or vapour which appeareth for a little time and then vanisheth away, shall they for ever disappear and be utterly consumed.

LORD *shall be* as the fat of lambs, they shall consume: into smoke shall they consume away.

## S E C T. XXIX.

*Further characteristics of the righteous and wicked in point of ability and liberality, the divine favour or his displeasure: the former supported, never neglected or abandoned. Exhortation to practise virtue: promises of relief from persecution. The different ends of good and bad men. Ver. 21, to the end.*

PSALM XXXVII. 21.

SECT. 29.

PSALM  
XXXVII. 21.

IT is observable of the wicked, that they have been frequently necessitated to lay them-

PSALM XXXVI. 21.

THE wicked <sup>\*</sup> borroweth, and payeth not again: but the righteous sheweth

<sup>i</sup> 'Tis observable, that wicked men in scripture stile are frequently represented by *sacrifices* which are *fatted first*, then slaughtered and consumed in the fire before the Lord.

<sup>\*</sup> *Michaëlis, Mudge, &c.* understand this not so much of the *dispositions* as the *abilities* of the righteous and the wicked; and the learned Prebend interprets, "The wicked shall be so poor as to be ever obliged to borrow, and incapable of paying, while the righteous shall have where-withal to be generous and munificent" He adds very pertinently, this will continue on the sense of the three verses

sheweth mercy and giveth.

themselves under obligations by contracting debts, which they are never able equitably to discharge: Whereas the righteous and benevolent are to that degree prosperous, that they can impart to the exigencies of others; and do liberally without expecting returns communicate out of their abundance.

SECT. 29.

PSALM XXXVII. 21.

22. For *such as be* blessed of him, shall inherit the earth; and *they that be* cursed of him shall be cut off.

For such as observe the laws of divine providence, and are favoured with the blessing of the Almighty, experience often the happy effects hereof in the large increase of their earthly enjoyments: contrariwise those can reasonably expect nothing but to be remarkably blasted and totally extirpated, whose enormities have provoked and dishonoured the LORD and maker of all things.

23. The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

A wise and righteous GOD hath most fully and plainly directed man what steady course of uniform virtue he is constantly to prosecute; and so long as his actions are regu-

verses before to those that are coming after, which otherwise will be wholly disjointed. Are not the wicked in lower stations here referred to; and the sense as follows—All sinners are not in opulent circumstances or superior conditions, and those of them who are poor are commonly despicably and most fordidly so? This seems best to connect the whole passage.



SECT. 29. regularly conformable to these directions, he both establisheth his goings and graciously accepteth his work.

PSALM  
xxxvii. 23.

24 Through the instability of all human affairs or the persecutions of an ungodly generation, he is subject to perverse accidents and heavy misfortunes; but he shall not be totally ruined; like a potter's vessel dashed in pieces, or as a building utterly razed: for the everlasting God whose he is and whom he serves, so long as he is careful of his duty and integrity, in the ways of his providence sustains and preserves, and will in due time give an happy issue to all his afflictions.

25 I have neither lived a very short time in the world, nor been an incurious observer of its events and affairs; and from the days of my youth to my present declining years, in all my observations I am not able to produce a single instance, that a man of honest generous principles and steady regular virtue, has been reduced to such extremities that he might be reckoned deserted and abandoned by providence: nor his family and

24. Though he fall, he shall not be utterly cast down: for the Lord upholdeth *him* with his hand.

25. I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread.



and posterity, following his steps, so decayed and impoverished as to labour under the hard necessity of wanting bread or asking alms.

SECT. 29.

PSALM  
xxxvii. 25.

26. *He is ever*<sup>1</sup> merciful, and lendeth: and his seed is blessed.

Most commonly he has it<sup>26</sup> in his power and in his inclination to perform continual acts of humanity and mercy: to give unto those who can make no returns, and to lend to those that can: and the same plentiful circumstances as a recompence and peculiar blessing descend to his posterity.

27. Depart from evil, and do good: and dwell for evermore.

So that a general rule may<sup>27</sup> be hence formed for all men, viz. this; strictly guard against all impiety and immorality; and steadily practise an exemplary useful and engaging virtue; and as to all other matters never be solicitous about them; this alone will establish your complete and eternal satisfaction and happiness.

For

<sup>1</sup> *Hammond* excellently observes that *alms-giving* though a noble one is but a part not the whole of righteousness: therefore the words must import, "He that to the other parts of a pious and good life, superadds a special degree of mercifulness and communicativeness to them that want, though of all other virtues that be the most probable to diminish the possessions, yet the *psalmist* never saw any impoverished by the most liberal practice of it, but on the contrary that his seed is blessed, or his posterity the more prosperous and flourishing for it."

SECT. 29.

PSALM  
xxxvii. 28.

For the righteous and merciful God has a peculiar regard to the most beneficial actions and noblest qualities of equity and mercy in his off-spring; and never in any innocent circumstances neglects or forsakes those who are devoted to his service and obedience: by his providence they are kindly dealt with, and remarkably preserved in their whole passage through this world to the blessedness of an endless immortality. Whereas the posterity of irreligious wicked and mischievous men, following the example of their forefathers, shall meet with exterminating judgments, and be secluded from all happiness here or hereafter.

29 Men of probity conscious integrity and unconfined benevolence, being the only firm and unshaken supports of a state, by a proper and hereditary right in it, shall possess the land: and having clean hands and a pure heart shall upon a sure footing rise to the greatest eminence and perpetuity of independence.

30 The discourse and conversation of the truly good and virtuous

28. For the LORD loveth judgment, and forsaketh not his saints: they are preserved for ever; but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30. The mouth of the righteous speaketh wisdom: and his tongue

tongue talketh of judgment.

virtuous conveys the noblest instruction respecting practice: sentiments thoroughly digested, maxims of wisdom most coolly and deliberately examined: and whenever he speaks he most plainly and convincingly teaches what is equal and right.

SECT. 29.  
PSALM  
XXXVII. 30.

31. The law of his God *is* in his heart, none of his steps shall slide.

The great lines of righteousness are in the strongest characters drawn upon his mind and impressed on his heart; which he makes it his great aim and sincere endeavour to conform to: and which he can so easily apply to all particular rising circumstances and emergencies, that it is highly improbable he should in any case swerve from them; or not receive further assistance and direction if ever he should be in danger of doing it.

32. The wicked watcheth the righteous, and <sup>m</sup> seeketh to slay him.

With a most curious prying malice, the wicked observes the wise and upright in order to surprize and ensnare him: he would be glad to find occasion to accuse condemn and destroy him.

What-

<sup>m</sup> As has been observed by others, this seems to be interpreted of suffering the wicked to condemn the righteous in judgment, or find him guilty; rather than by a direct wilful murder embrauing violent hands in his blood.

SECT. 29.

PSALM

xxxvii. 33.

Whatever jealous eyes or treacherous arts he uses, and however insufficient the truly good man's own power may be to defend himself; the grand patron of innocence, the righteous LORD will not suffer him to fall into his hands or lie at his mercy: neither shall either force or fraud and false witness so far prevail, that he shall be sentenced in judgment and punished as if he was a delinquent or malefactor.

34 The most salutary advice then is, with a constant direction and tendency towards the grand object of trust and dependence—submit to, believe in, and fully expect to be taken care of by the LORD; and observe most faithfully all his commandments: on these conditions he shall certainly promote you to be a man of property estate and importance in your native country: when he shall pour down the heaviest judgments upon wicked tyrants and oppressors; with your own eyes and to your full conviction you shall see it.

35 I have very frequently been an eye-witness, indeed it

33. The LORD will not leave him in his hand, nor condemn him when he is judged.

34. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35. I have seen the wicked in great power: and spreading

ing himself like <sup>n</sup> a  
green bay-tree.

it is matter of common obser-  
vation, concerning people of  
this stamp and character, that  
the wicked hath been exalted  
in dignity and formidable in  
power; like the verdant and  
spreading branches of a flou-  
rishing bay-tree spacious to  
behold and seemingly deeply  
rooted and immoveably fixed.

SECT. 29.

PSALM  
xxxvii. 35.

36. Yet he passed  
away, and lo, he  
was not: yea, I  
sought him, but he  
could not be found.

But notwithstanding all his <sup>36</sup>  
prospects and pleasures busy  
scenes and pompous vanities,  
as the swift ships or sweeping  
winds he passed away, and  
though it may be wonderful  
it is certain he came to no-  
thing: I diligently searched  
the places which he once fre-  
quented, but he was no where  
to be found, all remains and  
memorials of him were utter-  
ly perished.

37. Mark the per-  
fect man, and behold  
the upright: for the  
end of that man is  
peace.

Nothing is more fluctuat- <sup>37</sup>  
ing and transitory than the  
secular dreams and short-  
lived

<sup>n</sup> Bay-tree, denotes a tree growing in its native soil,  
where it first sprung — but Hammond seems to understand  
it of a free-born person, or citizen, as opposed to a stranger,  
or a native Israelite who was secure of many privileges,  
and had a numerous family: who have failed or passed  
from the age or world.

o Ci acherith le-ils shalom; as Peters observes, may be  
rendered, for the future state of that man is peace or blessed-  
ness. — Let my acherith future state be like his, Num. xxiii.



SECT. 29.

PSALM

XXIII. 18.

lived advantages of sinners and hypocrites: but observe the man of strict morals and generous virtue; and closely attend to the sincere humane and merciful; for a while storms may threaten, or clouds of adversity hang over him, but in the end they shall all disperse; his good mind enjoys a perpetual serenity; and a future state shall settle him to his entire satisfaction and perfect security and glory.

38

On the other hand, though the long-suffering of God waits many a season for their repentance, yet prevaricating hypocrites, corrupt designing and unmerciful men, if they will not be reclaimed, shall all without exception be destroyed: and the final issue of the impenitent and incorrigible

38. But the transgressors shall be destroyed *P* together, the end of the wicked shall be cut off.

9, 10. *Crit. Diff.* p. 288. The poetick reader may not be displeased with the following lines.

Well to succeed, my friend, the point will prove  
Not whether you obtain, but how you move.  
Be always honest, and you cannot stray,  
'Tis virtue leads the sure unerring way;  
The sacred guide have ever in your eye,  
And then, or rise, or fall, or live, or die,  
'Tis right; the Gods alone know how to bless,  
What e'er the good man meets with is success.

*P* Together some interpret, at once, some a total final destruction, others all without exception.

rigible be utter exclusion SECT. 29.  
 from the least share of blef-  
 sedness in a future eternal PSALM  
 retribution. xxxvii 39.

39. But the sal-  
 vation of the righteous  
 is of the LORD, he is  
 their strength in the  
 time of trouble.

But the temporal deliver- 39  
 ance or eternal salvation of  
 the just and merciful is to be  
 expected of God, and in the  
 way of virtuous persevering  
 obedience; and thus one if  
 not both these may be fully  
 depended on: as the strongest  
 guard, or an impregnable  
 tower, in their dangers and  
 distresses he is their sovereign  
 defence, and most powerful  
 never failing support.

40. And the LORD  
 shall help them, and  
 deliver them: he  
 shall deliver them  
 from the wicked;  
 and save them be-  
 cause they trust in  
 him.

And in their greatest afflic- 40  
 tions and necessities they may  
 absolutely rely on Almighty  
 God: he will certainly pro-  
 vide for their assistance and  
 deliverance: for their escape  
 out of the hands of oppres-  
 sors, and perfect safety; be-  
 cause all their hopes center  
 in his faithfulness, and their  
 behaviour is correspondent to  
 what he hath commanded.

## PSALM XXXVIII. SECT. XXX.

*The severity of some affliction, probably bodily indisposition expostulated. The cause confessed to be wrong conduct. The effects extreme misery, strangeness of friends and prevailing malignity of enemies. The author's silence, submission, and piety. His danger. His designs publicly to own his errors. The zeal and strength of his adversaries. Supplication for a speedy deliverance. An ode or psalm of David to have his uncommon distresses remembered or relieved.*

## PSALM xxxviii. 1.

## PSALM xxxviii. 1.

SECT. 30.

PSALM  
xxxviii. 1.

**M**ERCIFUL GOD, I beseech thee, rebuke me not with such rigour of justice, as plainly betokens a violent degree of anger: neither correct and punish me, though I have greatly erred, as if I had entirely forfeited thy paternal regard, and was the object of thy fierce indignation, thy most dreadful relentment.

**O** LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2. For like arrows which pierce deep and stick fast; or an hand that falling with the

2. For thine arrows stick fast in me, and thy hand presseth me sore.

<sup>a</sup> *To bring to remembrance, some interpret as a memorial; but Hammond as God's remembering any man is his relieving and helping him, so a prayer in time of distress may properly be stiled to cause to remember. Accordingly this and the LXXth, which have one and the same title are observable to be most earnest prayers for relief.*

the greatest force, in the stroke it gives beateth down to the ground; such is the unremitted bitter anguish, and heavy crushing weight of misery under which I labour, with which I conflict.

SECT. 30.  
PSALM  
xxxviii. 7.

3. *There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.*

The ruin of my constitution and entire loss of health and vigour I cannot but be sensible of as the effect of thy wrath: and as to my aggravated trespass it admits of no rest nor a moment's ease; in as much as I have provoked thee and richly deserved all I suffer.

4. *For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.*

The heightened crimes I have committed, like a swelling flood or overwhelming inundation, rise beyond my power to keep my head above water, or are ready to drown me: the number and burden of them is so great and insupportable that I cannot but sink under them.

5. *My wounds stink, and are corrupt, because of my foolishness.*

As an indiscreet man, who neglects several bruises and deep wounds he hath received till they putrefy and become offensive; such hath my absurdity and folly been, that I have contracted guilt, and have not in due time applied to the most effectual remedy

E 3 of



SECT. 30 of a contrite heart, and an unfeigned repentance with confession to relieve my mind from it.

PSALM  
xxxviii. 5.

6 Like a man bent with some chronical disorder; as one stooping with his head almost to the earth through age and infirmities; or as a most afflicted and disconsolate mourner, I appear depressed, incurvated, and continually full of bitter lamentation.

7 For as the distressed person, whose loins whence he used to derive strength and firmness are inflamed or ulcerated, and whose entire body is violently pained or wasted, who has no ease soundness or strength in any part; so am I affected in my very vitals and as it were all over dis-tempered.

8 I am brought exceeding low, my usual vigour dissipated and my natural constitution entirely broken: I have fetched the deepest sighs, even groaned and uttered loud complaints arising from inward commotion, and anguish of spirit.

Most

6. I am troubled, I am bowed down greatly; I go mourning all the day long.

7. For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

8. I am feeble and sore broken: I have rored by reason of the disquietness of my heart.

\* Hammond renders, *my flanks are filled with inflammations*, signifying boils, swellings, carbuncles in those nervous parts which are very sensible, therefore the disorder extremely painful.



9. LORD, all my  
desire is before thee:  
and my groaning is  
not hid from me.

Most gracious and blessed SECT. 30.  
LORD, all that I want, affec-  
tionately desire, and most  
eagerly long for, is in a clear  
and open view laid before  
thy supreme majesty and the  
throne of thy mercy: and the  
expressions of my wishes in  
broken accents and piteous  
groans are not concealed  
from, nor I hope disregarded  
by thine all observing eyes.

PSALM  
xxxviii. 9.

10. My heart  
panteth, my strength  
faileth me: as for  
the light of mine  
eyes, it also is gone  
from me.

My feeble aking heart is 10  
tossed to and fro with a most  
unsettled fluttering motion,  
my strength forsaketh me as  
in a deliquium or fainting:  
as to the light of mine eyes,  
it is nothing at all that is  
in my power, or that I can  
make any use of.

11. My lovers  
and my friends stand  
aloof from my sore:  
and my kinsmen  
stand afar off.

To enhance my misery, 11  
those who lately professed  
regard and friendship for me  
observe an unkind distance,  
and only appear as idle spec-  
tators of my calamity: and  
my intimate acquaintance or  
nearest kindred stand astonish-  
ed at, rather withdraw them-  
selves from beholding me, as  
if I was some monstrous pro-  
duction and object of horror.

12. They also that  
seek after my life,  
lay snares for me:  
and they that seek  
my

My friends thus scanda- 12  
lously deserting and aban-  
doning me, my enemies that  
have

SECT. 30.

PSALM

XXXVIII 12.

have long designed to take away my life, lay snares or apply violent measures to surprize and apprehend me thus exposed and defenceless: and they who have been restless and unwearied in all respects to do me prejudice, in order to accomplish my ruin invent falsehoods, utter calumnies, and are continually hatching some schemes of mischief.

13 As for my part, I behaved as if I no more heard their indignities and most virulent reproaches, than one destitute of the sense of sounds: and as to all retaliation and even self-vindication, I no more attempted them than if I had been utterly incapable of speaking: I took no manner of notice what informations I had received, I appeared quite unconcerned at all they said and did against me.

14 At that conjuncture I might as well have been really deaf or dumb, in a state of insensibility or perfect stupidity for any answers I made to their accusations, any confutation of their opprobrious charges, or the least self-defence against the strongest opposition.

The

my hurt, speak mischievous things, and imagine deceits all the day long.

13. But I as a deaf man heard not; and I was as a dumb man that openeth not his mouth.

14. Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15. For in thee,  
O LORD, do I hope:  
thou wilt hear, O  
LORD my God.

15. For I said,  
*hear me, lest other-  
wise they should re-  
joice over me: when  
my foot slippeth,  
they magnify them-  
selves against me.*

17. For I am ready  
to halt, and my sor-  
row is continually  
before me.

The true reason of my  
passiveness silence and seem-  
ing consternation was, O  
eternal God, my entire con-  
fidence in thy power and  
goodness: I was fully satis-  
fied that thou wouldst not be  
deaf to nor neglectful of me,  
O my righteous judge and  
sovereign avenger.

For though I opened not <sup>16</sup>  
my lips before my enemies  
to defend myself, or rebuke  
them, yet my oppressed heart  
dictated this most devout and  
importunate address to thee  
my God,—O my only re-  
fuge and support, suffer not  
these inhuman and unmerci-  
ful wretches to obtain their  
ends, and triumph in my  
downfall: upon the least error  
in my conduct, or tendency  
in my affairs towards ruin,  
they rejoice and arrogantly  
exult as if they had com-  
pleted my destruction.

And truly so far as a judg- <sup>17</sup>  
ment can be formed from  
appearances, they never had  
more occasion, nor have I  
been in greater danger; my  
circumstances are at the lowest  
ebb, more and more evils  
daily threaten me, and all my  
prospects are most gloomy and  
dismal.

There-

SECT. 30.  
PSALM  
xxxviii. 15.

SECT. 30.

PSALM  
XXXVIII. 18.

Therefore, as the only expedient for relief and mercy, I will most humbly confess that I have sinned and justly deserved these rebukes of providence: with an ingenuous and unfeigned godly sorrow I will lament my wickedness.

19 At the same time, admit me a most distressed suppliant to suggest my apprehensive fears from enemies who prosper and flourish greatly as to earthly substance, and are extremely formidable in secular power: from them who harbour inveterate prejudices, and the utmost malignity, though I never in any respect provoked or injured them, and have gathered daily strength by their increasing numbers.

20 It is not only wrongfully and contrary to all justice that they persecute me, but to common gratitude; for signal favours they make these most unkind returns; and my beneficiaries are my zealous adversaries: meerly from the opposition there is betwixt my regular tenour of useful good actions and their prevailing strain of hurtful and evil ones, even from the vilest

18. For I will declare mine iniquity; I will be sorry for my sin.

19. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

20. They also that render evil for good, are mine adversaries: because I follow the thing that good is.

vilest malice they study my undoing. SECT. 30.

21. Forfake me not, O LORD: O my God, be not far from me.

Do not thou, Almighty and most just God, seem to disregard me in this necessity, and give me up to their malignity: O thou most gracious and merciful God, be not thou like one absent or indifferent in my case of extremity, where I hope it is consistent with all thy perfections to take thyself entirely interested to be present and vouchsafe protection. PSALM xxxviii. 21.

22. Make haste to help me, O LORD my salvation.

Concern thyself seasonably, 22 before it be too late, even immediately I beseech thee to provide me succour, for I am ready to perish, O my Infinite sovereign, my only preserver and deliverer.



## PSALM XXXIX. SECT. XXXI.

*The difficulty in some cases of speaking properly, and yet of being silent: The mortality of all men: the brevity and uncertainty of life: the vanity of anxious care for the imaginary advantages of this world. The psalmist's trust in God, and earnest prayer to be delivered from some calamity he had patiently submitted to for his former transgressions. Under the notion and character of a stranger and sojourner that must not continue long, he implores mercy while he does remain in this transitory world. The occasion, some suppose to have been the same with the XXXVII. Others, Joab's reproving him for lamenting his son Absalom's death, 2 Sam. xix. 5. A psalm of David directed to be performed in the tabernacle by the chief musician even by Jeduthun.*

## PSALM XXXIX. 1.

## PSALM XXXIX. 1.

SECT. 31.  
PSALM  
XXXIX. 1.

**S**UCH is the state of human affairs, and so unfavourable and sinister are the constructions frequently put upon men's actions and expressions; that I firmly resolved to make it a rule with me to use the utmost caution and circumspection in the whole course of my life, that it be regular and virtuous; particularly to set the

**I** Said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is <sup>s</sup> before me.

<sup>s</sup> Before me, coram me, vel contra me, in my presence or at enmity with me.

the strictest watch before the door of my mouth that I sin not with my tongue: as with a strong inclosure, head-stall or muzzle I will guard and watch every word that comes out of my lips, that I neither charge God foolishly, nor utter intemperate froward speeches concerning my enemies; when they happen to be in my company or the subject of free conversation: when wicked men insult me to my face or are up in arms against me.

2. I was dumb with silence, I held my peace, *even* from good, and my sorrow was stirred.

Notwithstanding the pro-<sup>2</sup> vocation and difficulty I met with, yet I have executed my purpose by a<sup>o</sup> most profound silence in the presence of such people: that it might be impracticable to ground calumnies on my expressions, I have moreover avoided discourse that had a tendency to defend myself and instruct and do good to others: and

<sup>1</sup> *From good, Mudge explains from giving God the glory with relation to his illness, by acknowledging the greatness and justice of God, and the nothingness and sinfulness of man, — which might give his enemies occasion of triumph, — but he could not bear this restraint: — he translates the next ver. The Lord hath shewn, &c. — I know how perishing I am, — all vanity, every man living.*

Sect. 31. with imposing silence on myself in this respect, I found my sorrow so pent up increased, and my rising reflections to become exceeding painful.

PSALM  
xxxix. 2.

3 With this violent constraint put upon it, my whole inward frame grew warmer and warmer; whilst with an imperfect low voice I was considering, and revolving a multitude of eager impatient thoughts in my troubled breast; the affections kindled, burnt fiercer, and the invisible consuming gave me such uneasiness, that I was weary with forbearing: and at last broke forth in the following address or declaration.

4 Merciful God, who hast appointed it me, in order to reconcile my distressed mind to this wearisome condition of mortality, determine my whole attention to the cutting off, the utmost extremity, or last circumstances of this brittle being; with the entire dimensions or full extent of my days, should they be lengthened out to the utmost of an human date and standard, what the compleat number or total sum is: that I may

3. My heart was hot within me, while I was musing the fire burned; then spake I with my tongue.

4. LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

I may be perfectly sensible SECT. 31.  
with what rapid strides I am  
continually hastening to an PSALM  
entire cessation, from ever XXXIX. 4.  
more being either pleased  
or pained with this tempo-  
rary existence.

5. Behold, thou  
hast made my days  
as an <sup>u</sup> hand-  
breadth, and mine  
age is as nothing  
before thee: verily  
every man at his  
best state is alto-  
gether vanity. Selah.

It may very justly be af- 5  
firmed and is exceeding evi-  
dent, that thou hast constituted  
or determined my days by  
such a brevity of compass as to  
be contained in the small mea-  
sure of an hand-breadth; and  
the transitory short duration of  
the world and age, as to me a  
dying man, is the meereft trifle:  
and just nothing before thee;  
and in comparison with the  
permanency of thy boundless  
eternity: indeed this is the  
common short-lived condi-  
tion of every man living:  
who when his state is most  
prosperous, and even his con-  
stitution most firm and athle-  
tick, has no stability, is entire  
vanity: neither was any thing  
ever more certain or self-  
evident than this truth.

6. Surely every  
man walketh in a  
vain shew: surely  
they

Surely it is the lot of man- 6  
kind to live and act in appear-  
ance

<sup>u</sup> *Hand-breadth*, or breadth of the expanded palm, one  
of the shortest measures among the Jews, being the sixth  
part of a cubit, something more than three inches and a  
half, or 3,684 inches.



SECT. 31.

PSALM  
XXXIX. 6.

ance rather than in reality; truly, their all solicitous cares and vexations pleasures and enjoyments are about imaginary things: in collecting treasure or accumulating wealth, without any certainty who shall inherit it; they are like him who labours in the fields of harvest, binds the corn, and lays it in heaps, but knows not whether he shall live to carry it into his barn, or store it in his granary.

they are disquieted in vain: he <sup>we</sup> heapeth up riches, and knoweth not who shall gather them.

7 And now LORD, what expectations can I raise from a creation so empty as to solid happiness and so utterly uncertain; myself also only a shadow or vapour? all my hopes center and terminate in thee as my only steadfast and unchanging good and happiness.

7. And now, Lord, what wait I for? my hope is in thee.

8 Of thy infinite goodness and mercy deliver me from the guilt, power, and punishment of my sins and transgressions; suffer me not thro' any errors and calamities consequent

8. Deliver me from all my transgressions, make me not the reproach of the foolish.

He heapeth, &c a beautiful striking image borrowed from the labours of harvest, and intimating that after man hath run through all the fatigues of acquisition, he is utterly uncertain who shall step betwixt him and the enjoyment, or whether his relation or a stranger, his friend or his enemy shall take the profit of all his toils.



sequent upon them to fall SECT. 31.  
under the censures and deri-  
sions of prosperous fools and PSALM  
wicked rich men. xxxix. 8.

9. I was dumb,  
I opened not my  
mouth; because thou  
didst it.

I have silently and most  
humbly submitted to what  
has befallen me, and laid my  
hand upon my mouth as to  
repining or murmuring; be-  
cause I know it proceeded  
from thine all-wise direction,  
and that my grievous offences  
have most richly deserved all.

10. Remove thy  
stroke away from  
me: I am consumed  
by the blow of thine  
hand.

But now having, I hope, 10  
in some measures expiated and  
washed away the stains by a  
sincere repentance, allow me  
most earnestly to intreat thee at  
length to remove the judg-  
ments which thy mighty hand  
hath inflicted: my utmost  
strength cannot sustain but I  
must soon sink under, and be  
quite wasted and exhausted, if  
thou continue thy heavy and  
dreadful chastisements.

11. When thou  
with rebukes dost  
correct man for ini-  
quity, thou makest  
his beauty to con-  
sume away like a  
moth: surely every  
man is vanity. Selah.

When thou with afflictions 11  
and sufferings art pleased to  
convince reprove and make  
man thoroughly sensible of  
his faults; and to restrain  
correct or reduce him to  
duty and obedience by the  
execution of thy laws; thou  
soon exhausts him of his  
strength and vigour, and ren-  
ders

SECT. 31.

PSALM  
xxxix. 11.

ders all that he esteemed good and valuable beautiful and defirable subject to decay and consume like a moth-eaten garment. It very speedily and very demonstrably appears, as has been before observed, that every human being is meer vanity. When the remarkable change is seen no one will in the least question it.

12 Regard this my humble prayer, grant my earnest request, and declare by timely help that thou art prevailed upon by my flowing tears: for my condition of being is peculiarly unsettled and restless; like that of strangers at a distance from their native country, or as sojourners and travellers that only lodge for a short time, or tarry a single night: the same as it has been with all my pious forefathers, and will be with all righteous and good persons to the end of the world.

13 O turn from me thine eyes of displeasure, intermit and remove mine affliction, that I may recover my impaired strength; and be capable of doing some service to religion and mankind before I depart from

12. Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: for I *am* a stranger with thee, and a sojourner, as all my fathers *were*.

13. O spare me that I may recover strength, before I go hence, and be no more.

from, never more to exist in this life and world. SECT. 31.

PSALM  
XXXV. 14.

PSALM XL. SECT. XXXII.

*The happy issue of submission and a patient expectation. Sacrifices and offerings of inconsiderable value laid in the scale against justice and mercy. The removal of evils implored, with the chastisement of enemies, and the security of the good and virtuous. His condition peculiarly distressful, therefore speedy help requested. A psalm of David, [commonly applied to the Messiah] directed to the principal musician.*

PSALM xl. I.

PSALM xl. I.

**I** Waited patiently for the LORD; and he inclined unto me, and heard my cry.

**W**ITH an entire tendency of my mind towards him, I steadily and patiently waited for Almighty God in his most proper season to effect what I had requested and was deeply concerned for: and he extended his most affectionate regard to me, and answered my doleful cry. SECT. 32.  
PSALM  
xl. 1.

2. He brought me up also out of an \* horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

He advanced me from a most deplorable state; as it were mounted me up from a pit of astonishment, the thought whereof shocketh  
F 2 the

\* *Horrible pit*, Hammond renders a *sounding pit* from the noise it makes when any thing is thrown into it; and a *desolate place*.

SECT. 32. the mind and filleth it with  
 PSALM horror: out of clay which  
 xl. 2. was soft as mire, to firm foot-  
 ing, honour and prosperity;  
 and hath settled me in these  
 peaceable and flourishing cir-  
 cumstances.

3 On this account I must be  
 in the highest degree un-  
 grateful or insensible, not to  
 see my indispensable obliga-  
 tion to renew my thank-  
 givings, and celebrate the  
 divine goodness in this in-  
 estimable favour: many be-  
 sides shall observe with ad-  
 miration, and religious re-  
 verence; and be led to an  
 entire confidence in the God  
 who hath done such great  
 things.

4 He is in the right way of  
 living, or in the direct road  
 to happiness, who whether  
 in prosperity or adversity  
 constitutes the divine laws as  
 the rules of his practice; and  
 chooses the divine self-ex-  
 istent being as the object of  
 his dependence and safety;  
 and looketh not with a fa-  
 vourable aspect to follow imi-  
 tate

3 And he hath  
 put a new song in  
 my mouth, *even*  
 praise unto our God:  
 many shall see *it*,  
 and fear, and shall  
 trust in the LORD.

4 Blessed *is* that  
 man that maketh  
 the LORD his trust:  
 and respecteth not  
 the proud, nor such  
 as turn aside to *y*  
 lies.

*y Lies*, the LXX render *lying madnesse*. *Mudge*—haughty  
 daring atheists who laugh at all application to any power  
 above; or who put their confidence in idol superstitions.

rate or rely upon the enlarged SECT. 32.  
 in wealth and pride; nor such PSALM  
 as turn out of the way of xl. 4.  
 truth and virtue, to super-  
 stitious imaginations, criminal  
 artifices or corrupt de-  
 ceitful practices.

5. Many, O LORD,  
 my God, *are* thy  
 wonderful works,  
*which* thou hast  
 done, and thy  
 thoughts *which are*  
 to us-ward: they  
 cannot be reckoned  
 up in order unto  
 thee: *if* I would de-  
 clare and speak of  
*them* they are more  
 than can be num-  
 bered.

There can be no tempta- 5  
 tion to this conduct which  
 can so much as palliate it;  
 for abundantly sufficient to  
 satisfy us of the wisdom and  
 perfect security of acting the  
 contrary; and daily increasing  
 in their numbers, O LORD  
 my GOD, are the marks of  
 peculiar favour whereby thou  
 hast distinguished us, regular-  
 ly proceeding in the discharge  
 of our duty; and thy fur-  
 ther designs and contrivances  
 formed on purpose for our  
 benefit: there is nothing that  
 corresponds to or can be com-  
 pared with them; neither can  
 they be reckoned up in order  
 one after another by way of  
 thankfulness unto thee: if I  
 should endeavour to tell them  
 one by one, or discourse on  
 them separately, they exceed  
 all numbers to particular-  
 ise, or mortal man's power  
 to declare and explain  
 them.



SECT. 32.

PSALM  
xl. 6.

Beasts slaughtered and offered up as an act of religion, with the voluntary meat-offerings which *Moses* directs as proper tokens of a person's devotion, thou dost not favour or take delight in as fit returns for so great mercies; thou hast prepared mine ears and disposed my mind for a nobler moral obedience: the most ancient homage of burnt-offerings, and of sin-offerings hast thou not required on their own account, or for any intrinsic value there was in them.

7 Then I resolved with myself and thus declared, surely it

6. <sup>2</sup> Sacrifice and offering thou didst not desire, mine <sup>2</sup> ears hast thou opened: burnt-offering and sin-offering hast thou not required,

7. Then said I, lo, I come: in the <sup>b</sup> volume of the book it is written of me.

<sup>2</sup> *Kimchi* observes that in the beginning God gave the *Israelites* no other commandment, but that they should obey his voice, *Exod.* xv. 26. but when they began to sin he commanded them about offerings and sacrifices; as not knowing what to do after they had sinned, and as hereby expiating if they repented; but he that sinned not had no occasion to offer them: However it seems worth noting that both *Jews* and *Christians* have been agreed in repentance as the indispensable condition of pardon.

<sup>a</sup> Literally, *uncovered mine ears*, hast told or revealed to them: some understand the ceremony of a slave who loved his master and would not go free alluded to, or boring the ears in token of perpetual servitude, others as *Edwards* to digging the ears in order to open them that persons might be quicker of hearing or in obeying. *Mudge* by a gentle insinuation into my ears, &c.

<sup>b</sup> In ancient times books were written on parchment, and rolled up upon a round stick; and that to the time of *David* the *Pentateuch* of *Moses* seems to have been filed the volume

it is expedient that I should be appointed to come, with a copy of the law by me to study and practise, as is recorded of my person and character; or as is prescribed to every king in the rolled book of sacred writ; and offer my soul and body a living sacrifice.

SECT. 32.

PSALM

xl. 7.

8. I delight to do thy will, O my God: yea, thy law is within my heart.

I engage with all readiness to accomplish, O my God, what thou desirest as most acceptable to thee: yea those rules of action shewing what ought to be done; or that law of virtue and true religion which is of indispensable obligation and everlasting importance, I truly have the utmost tenderness and regard for, have in perfect knowledge and daily practise.

9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

I have expressed this unfeigned affection by publishing the good tidings of moral rectitude; or most clearly shewing in what general course of action holiness and goodness consist, to the largest collective bodies of people:

F 4

volume of the law or the scripture of the Jews; and they had scarce any other book that they held sacred. *Cappell. Spicileg. ad Hebr. x. 7.*

SECT. 32.

PSALM

xl. 9.

ple: in truth, I have shunned  
no occasion of fully inform-  
ing men in affairs where they  
are infinitely concerned, O  
all-knowing God, thou art  
my witness.

10 I have not been silent  
about, or secreted in my own  
breast, just sentiments of thy  
mercy and boundless benigni-  
ty: the perfect certainty of  
every thing thou hast pro-  
mised, and the nature and  
conditions of salvation I have  
represented in the plainest  
terms: I have not suppressed,  
or removed out of the proper  
point of view, thy disintere-  
sted and unmerited bene-  
ficence, nor thy steady and  
inviolable faithfulness, when-  
ever I have spoken to our  
assembled entire nation.

11 Do not thou confine or  
restrain, I beseech thee hea-  
venly Father, thy peculiar  
indulgence and tenderest pity  
from me; let thine abun-  
dant extraordinary benevo-  
lence and thy truth conti-  
nually guard me from ene-  
mies dangers and calamities.

For the greatest number  
and variety of pernicious mis-  
chiefs have threatened and  
surrounded me: the painful  
effects

10. I have not  
hid thy righteouf-  
ness within my  
heart, I have de-  
clared thy faithful-  
ness and thy salva-  
tion: I have not  
concealed thy lov-  
ing-kindness, and  
thy truth from the  
great congregation.

11. Withhold not  
thou thy tender mer-  
cies from me, O  
LORD, let thy lov-  
ing kindness and  
thy truth continually  
preserve me.

12. For innume-  
rable evils have com-  
passed me about;  
mine iniquities have  
taken hold upon me,  
so

so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

effects remembrance and corrections of my former inadvvertencies and miscarriages have pursued and overtaken me, so that I may not, I cannot, look up with freedom and boldness to confront mine adversaries: as the hairs of my head for number, these last prevail so both in weight and multitude that my heart and strength have quite forsaken me.

SECT. 32.

PSALM  
xl. 12.

13. Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Be thou so gracious, Almighty GOD, to ransom me from these punishments and miseries: they are extremely heavy, blessed GOD, be thou speedy and instant in vouchsafing assistance and support.

14. Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.

Through the tedious delays or total frustration of their hopes, make one as well as another, even all of them without exception, ashamed disappointed; and like a man when digging, in utter confusion to hang down their heads and hide their faces, who are intent and industrious, as a razor shaveth the head or beard: to take away my life, from the stations they are at present in, remove them to lower ones: to their entire disgrace render them for ever inca-

SECT. 32.

PSALM

lx. 14.

incapable of bearing any honourable post; whose highest pleasure it was to give me the greatest pain, and my irrecoverable ruin the fixed object of their most eager wishes.

15 As trees scorched with the east-wind or blasted with lightning, as cities or countries wholly desolate and uninhabited; let them be stript of all comforts and enjoyments, as the natural inevitable consequence of their disappointed abashed hopes; who express their transports of joy over my extremity of misery, crying out, 'tis well done! so would we have it!

16 On the other hand, let all men who seek thy favour as their chief good, and steadily endeavour by an uniform virtue to please and serve thee, have abundant occasion of the highest pleasure and exulting mirth from thy constant regard shewed to them: let those who are delighted in such salvations and deliverances from injury and violence as thou hast vouchsafed,

15. Let them be  
desolate for a reward of their shame,  
that say unto me,  
Aha, aha.

16. Let all those  
that seek thee, rejoice and be glad in thee: let such as love thy salvation say continually, the LORD be magnified.

\* *Fenwick* interprets, they shall be amazed to find their reward is only shame and confusion.



safed, ever openly declare,—  
let God be honoured and adored  
for all instances of so just  
and merciful an interposition.

SECT. 32.

PSALM  
xli. 16.

17. But I am poor  
and needy, yet the  
LORD thinketh up-  
on me: thou art my  
help and my de-  
liverer, make no tar-  
rying, O my GOD.

But in my low condition, 17  
heavy adversity and extreme  
want of succour, the most  
high God and support of the  
universe forms a just estimate  
of all matters, and has a re-  
gard and value for me: thou  
art my support shelter and  
safety from dangers and ca-  
lamities, do not defer to  
make this appear, and actu-  
ally deliver me, O my king  
and my GOD.

PSALM XLI. SECT. XXXIII.

*The benefit and recompence of charity and mercy.  
Divine compassion implored, and the inhumanity  
and vile calumnies of enemies complained of:  
particularly, the ingratitude and perfidy of a  
professed friend. A request that he may, and  
hopes conceived that he shall be able to give due  
chastisement to his adversaries, and all proper  
acknowledgments to a kind providence. An hymn  
or ode composed by David [on occasion of afflic-  
tion, and some suppose more especially Absalom's  
rebellion] and committed to the master of musick.*

PSALM xli. 1.

BLESSED is he  
that considereth  
the poor: the LORD  
will deliver him in  
time of trouble.

PSALM xli. 1.

I N the right way, and  
truly worthy of esteem  
and imitation is that hu-  
mane

SECT. 33.

PSALM  
xli. 1.

SECT. 33.

PSALM  
xli. i.

mane good man, who is not inclined to censure and abandon his fellow creatures on account of their calamities diseases or misfortunes; but sedately to weigh, thoroughly effectually consider, and to the utmost of his power, administer comfort and support to the distressed pained or indigent: the GOD and father of mercies shall either preserve him from dangers and troubles, or contrive a way for his escape from the most imminent of them.

2 As the especial charge of his most vigilant providence the LORD will take care that he shall have supplies and not be hurt; when publick calamities or epidemical disorders lay waste the foundation of all blessings even life itself, he will keep him alive in this or remove him to a better world; so that he shall never finally perish: most probably he shall enjoy affluent circumstances, and be in all respects happy in the country where he is situated: and he may pray, and upon rational grounds hope that thou wilt not put him in the power, or leave him to the lust

2. The LORD will preserve him, and keep him alive, *and* he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

lust of his merciless enemies. SECT. 33.

3. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

The good GOD who afflicts not willingly nor grieves the children of men, should the liberal bountiful man be exercised with lingering disorders or corroding grief, will bring to his mind peculiar supports and consolations: as a most indulgent pitying friend, through all the decays of nature and stages of his disease he will apply all proper expedients to render his sick-bed easy, or at least tolerable.

PSALM  
xli. 2, 3.

4. I said, LORD, be merciful unto me; heal my soul, for I have sinned against thee.

Under peculiar distresses, 4 hoping that my ready kindnels to fellow-creatures might recommend me to our common good parent I addressed him as follows, Eternal GOD, do not treat me with rigour of justice but with the tenderest pity; in a moral sense cure me, restore my guilty mind, and cease to punish my sins: for though, I have I own committed them, yet I am truly sensible of the wrong I did and sincerely penitent for doing it.

5. Mine enemies speak evil of me: when shall he die, and his name perish?

The hatred and malice of mine enemies is obstinate and inflexible to a degree that misery itself cannot soften them; and

SECT. 33.

PSALM

xli. 5.

and so far from expressing the least regard or pity to my most grievous pain they with it heightened; saying, when shall the world be rid of this intolerable nuisance, and his very name be branded with infamy or buried in entire oblivion.

6 And if one of this malignant fraternity vouchsafe me a visit of seeming respect and friendship, at the same time that he is excessive in his professions of an entire regard and condolence; he will be picking up materials, making invidious observations, and inventing downright calumnies, that moment he is gone out of my doors, to publish in order to render me odious or ridiculous.

7 To prevent the discovery, those who are indifferent to me, or rather who herd with mine enemies, by indirect hints and muttering half-speeches, communicate their secret designs: they contrive with an extreme art and cunning how most effectually to prejudice my affairs.

8 If they imagine they have obtained any extraordinary advan-

6. And if he come to see *me*, he speaketh vanity; his heart gathereth iniquity to itself, *when* he goeth abroad, he telleth it.

7. All that hate me, whisper together against me: against me do they devise my hurt.

8. <sup>d</sup> An evil disease, *say they*, cleaveth fast unto him: and

<sup>d</sup> Some understand by *evil disease* a plague or pestilence; and the latter clause as a proverbial expression for any kind of

And now that he  
lieth, he shall rise  
up no more.

advantage they are solicitous  
to improve it to the utmost;  
with all exaggerations de-  
claring — a thing of Belial,  
a mischievous slander or a  
grievous punishment, such as  
is due to the wicked and pro-  
fligate now sets fast in, sticks  
close to him: his distress is  
of such a nature, or his crimes  
are so notorious that it is im-  
possible he should escape; he  
is at last down, confined to  
his house and incapable of  
defending himself; therefore  
may be considered as truly  
dead, for he cannot recover  
his health, and if he could,  
never his reputation and  
credit.

SECT. 33.  
PSALM  
xli. 8.

9. Yea, mine own  
familiar friend in  
whom I trusted,  
which did eat of  
my

Where it was inevitable  
and honourable to be unre-  
served and unguarded, and  
which

of compleat ruin. *Mudge*, what is meant by a *curst* or  
*devilish* thing, something not to be accounted for in a na-  
tural way.

\* *To eat bread together*, seems to have been considered in  
the earliest ages as a token of friendship and confidence,  
likewise to *eat salt*: so that *Hesychius* very justly styles *trans-*  
*gressing the table* a phrase of the same import with *violating*  
*the laws of friendship and hospitality*. *Par. Jamb. ap. Orig.*  
L. II. p. 74.

The following lines may entertain the poetick reader.

He that's ungrateful has no guilt but one,  
All other crimes may pass for virtues in him.

— — — — —  
All



SECT. 33.

PSALM

xli. 9.

which cannot but give the deepest wounds, the man of my peace, connected with me by all ties that ought to be held sacred, and entirely confided in, obliged supported by me; hath kicked me with the greatest violence, acted most ungratefully and treacherously, taken part with my enemies, and perfidiously conspired and almost effected my ruin.

my bread, hath lift up his heel against me.

10 But, thou impartial and most gracious God, hast in the utmost abomination such infidelity and atrocious villainy, and do thou compassionate

10. But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

All shou'd unite to punish the ungrateful,  
Ingratitude is treason to mankind.  
Is not the bread thou eat'st, the robe thou wear'st,  
Thy wealth and honours, all the pure indulgence  
Of him thou wouldst destroy?  
And would his creature, nay his friend betray him?  
Why then no bond is left on human kind:  
Distrusts, debates, immortal strifes ensue;  
Children may murder parents, wives their husbands;  
All must be wars, rapine and destruction  
When trust and gratitude no longer bind.

Where honey-suckles ripen'd by the sun,  
Forbid the sun to enter: like favourites  
Made proud like princes, that advance your pride  
Against the power that bred it.

f Some interpret this, *David* having declared against all personal revenge or retaliation of injuries, *Psal. vii. 4 5.*  
*I shall requite their injuries with good turns, repay them quite otherwise than they have deserved.*

sionate me, who am otherwise likely to be undone by them: entertain a tender feeling sense of these gross injuries and basest usage, and enable me to act the supreme magistrate and administer perfect justice.

SECT. 33.  
PSALM  
xli. 10.

11. By this I know that thou favourest me, because mine enemy doth not triumph over me.

By this I shall effectually know, proper fruits and experiences will fully convince me, that thou bearest me the greatest good will, hast a most affectionate regard for me; when I am obliged with this testimony in my favour, that my enemy is not suffered to accomplish his designs and triumph in my destruction.

12. And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

And shall have fresh occasion to esteem myself one of that happy number, whom by peculiar firm supports, and as the result of an inflexible virtue thou preservest from falling; thy favourable regard establisheth me in constant health and safety, in perpetual vigour and prosperity.

13. <sup>8</sup> Blessed be the LORD God of Israel, from everlasting,

On this particular account, and as a tribute most richly due for his unnumbered

<sup>8</sup> According to the ancient division of the psalter into five parts this doxology concludes the first.

SECT. 33.

PSALM  
xlii. 13.

mercies; let Israel's JEHOVAH and guardian, as eminently distinguished from all other gods be had in the highest veneration, and universally celebrated from this age and generation forward throughout all periods of time and through a boundless eternity. With my whole heart I say amen, so be it, and ever will wish and pray it.

lasting, and to everlasting, Amen and amen.

## PSALM XLII. SECT. XXXIV.

*Complaints of absence from publick religious solemnities. Encouragement grounded in the divine goodness of being restored to them, and the enemies's reproaches ceasing. An ode or hymn directed for the chief musician, to be performed by the sons of Korah to the tune Maschil: occasioned, as is supposed, by Absalom's conspiracy and rebellion. 2 Sam. xv. 10—13. &c.*

PSALM xlii. 1.

SECT. 34.

PSALM  
xlii. 1.

**A** Most bitter ingredient of my present adversity is that I am debarred publick worship:

PSALM xlii. 1.

**A**S the hart panteth after the water-brooks, so panteth my soul after thee, O God.

<sup>h</sup> By sons of *Korah*, *Mudge* understands a college or society of musicians called so from *Korah* the first founder or president of it. *Hammond*, the posterity of *Coreb*, the son of *Heman*, 1 *Chron* xlv. 4. styled *Heman* the singer, 1 *Chron* vi. 33. who came from *Elkanah*, *Asir*, *Abisaph*, ver. 36, 37. three of the posterity of *Coreb*. *Exod*. vi. 24. and 1 *Chron*. vi. 22, 31. and were not slain, *Numb*. xxvi. 11.

<sup>i</sup> Though these beasts are said impatiently to desire water when they happen to have eaten vipers, to be wounded, &c. some

worship: I am impatient of the restraint. As the poisoned or wounded hart, the limited hunted deer in the violence of its inflamed thirst, pants cries or brays for canals or rivers of water; so intent earnest and dissatisfied is my mind, to have opportunity of again attending the offices of social homage and service.

SECT. 34.  
PSALM  
xlii. 1.

2. My soul thirsteth for God, for the living God: when shall I come and appear before God.

With all my faculties and most devout affections I most earnestly desire, to express the sense and regard I have for the divine excellence; even for the Infinite Creator's supreme perfection as contradistinguished from all heathen idols: when shall that happy day come, and I again appear the object of his regard, by having leave to converse with admire and revere him in his tabernacle.

3. My tears have been my meat day and night, while they continually say unto me, where is thy God?

As others at the regular and constant return of the appointed times, supply their bodily appetites with refreshing food; so have my sad

G 2

meals

some suppose all that is here intended is the mournful noise they are observed to make when they feed in a dry and parched wilderness, and can find no water; such as *David* was at this time in; therefore to be a proper emblem of his destitute forlorn condition.

SECT. 34.

PSALM  
xlii. 3.

meals of mourning and lamentation kept their continual course: whilst I am perpetually reproached on the score of my religion, and they never fail to enquire, what are your professions or expectations come to, where is your God? can he not help or has he forsaken you?

4. Now when I reflect on the impious taunts of these cruel men, and my own deplorab'e condition, I am greatly afflicted and disturbed; almost overcome with grief and concern: especially when I consider how much better and happier it was once with me: for I used formerly not only to go with the multitude to the house of God, but to be the person who chiefly encouraged and put forward the rest, and carried them along with me: they accompanied me in great numbers with a becoming solemnity, and with praises and acclamations.

Where-

4. When I remember these things, I \* poured out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy day.

\* *I poured out, &c.* I let loose the reins of passion, gave up myself to inconsolable grief: the procession to the feast had been a most joyful one. The Jews are said to have reckoned this journey they undertook to serve God a pleasure and kind of festivity, terming idolatrous feasts *ῥῆν* a sadness which *Tatitus* smartly retorts upon them. *Romani letos festosque ritus habens, Judei tristes sordidosque.*



5. Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God, for I shall yet praise him *for* the <sup>1</sup> help of his countenance.

Wherefore is the scene changed, and weak man, with this change thy thoughts altered to such a degree of uneasiness and agitation, and thy spirits quite dejected? though exercised with some delays do thou still hope, patiently wait and in the way of virtue earnestly desire help of Almighty God: after all, I shall have occasion to celebrate his perfection for the salvation of his face, or the success and deliverance with which his presence and regard favour me.

SECT. 34.

PSALM  
xlii. 5.

6. O my God, my soul is cast down within me: therefore will I remember thee from the land of <sup>m</sup> Jordan and of the Hermonites, from the hill Mizer.

O my God and Father, I am extremely cast down, and in this state of exile betwixt *Jordan* and *Hermon*, all I have to comfort myself with is the remembrance of those great things thou didst formerly for thy people here: and that thy Omnipotence and providence extend to every place; are commensurate to all the necessities of

G 3

thy

<sup>1</sup> Literally, *salvation of his face, or favour*: which *Fenwick* renders, *an help before me*, or always at hand. *Mudge* he that enables me to hold up my face:—

<sup>m</sup> *Hermon*, a high hill on the other side of *Jordan* on the east, *Mizar* probably a mountain bordering on *Soar*, then the country betwixt these may denote the whole land *David* traversed in the exile which is understood to have occasioned this psalm.

SECT. 34 thy servants be they ever so  
pressing and extraordinary.

PSALM  
xlii. 6, 7.

Never surely were any person's greater or more pressing; for as at a certain signal, one heavy calamity seems to lead on and urge forward another in an uninterrupted succession, with increasing violence to assault this my exposed and shak-en bark of life: as raging waves or roaring torrents, all manner of afflictions and tribulations seem to have fallen upon me with their united force

7. <sup>a</sup> Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.

<sup>a</sup> Literally, *the deep, reservoir, abyss, or chaos calleth to the deep, &c.* — *Water-spouts*, the word sometimes denotes large tubes formed out of a thick cloud, within which the air and water are put into a violent motion, and consequently must make a great noise at sea. See *Mett. Ab. Philos. Transact.* p. 210 — 15, and sometimes subterraneous passages cut like tubes or canals through hills or rocks, on which forts or castles stood above to afford a communication with towns beneath, *Joseph. L. VII. C. 3. Polyb. Ed. Casaub. v. i. p. 578.* An anonymous writer understands by them any lesser channel whereby water is conveyed, and here those *secret pipes* or passages under the earth, whereby one sea communicates with another, and whereby the circulation of waters in the body of this globe is performed. And the *psalmist* by the several seas, or great waters as calling or conveying intelligence to one another by means of these water-pipes, to represent in a poetick manner one heavy affliction or calamity provoking or joining another. *Hammond* interprets the passage as alluding to the deluge, wherein the abyss above by its water-spouts as it were called to the abyss below, and the collisions and rollings of both together passed over him. *Mudge* reckons, he is considering himself as at the bottom of the ocean overwhelmed by all its waves, &c. —

8. *Yet the LORD will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.*

9. I will say unto God my rock, why hast thou forgotten me? why go I mourning because of the oppression of the enemy.

force and greatest weight, so as almost to overwhelm me.

SECT. 34.

PSALM

xlii. 7, 8.

Notwithstanding it hath pleased the Almighty thus to deal with me, yet every day I have received, and every night expressed my acknowledgments of his mercies, that my life and reason are continued to enable me to do either; I never am unmindful that in GOD I live move and have my being: my song, my hope and prayer are still directed to him as my preserver and benefactor, with a sense of dependance, and of gratitude for multiplied favours amidst multiplied afflictions and difficulties.

As with a faithful friend 9 and good father, not adversary, in all my griefs I thus tenderly expostulate with a most gracious GOD; thou art my refuge and only support, to whom I have constant recourse and in whose power it is always to defend me: why in circumstances of the greatest exigency, does thy providence disregard as if thy thoughts and care were not employed about, or thou hadst to all purposes forgotten me? why is my de-

SECT. 34.

PSALM  
xlii. 9.

plorable condition like that of a disconsolate mourner, through the enemies uncontrolled oppression and most violent persecution?

10 As a sword which had transfix'd my body, or a wound with the fatal weapon remaining in and inflaming it, I feel to my very vitals the deadly strokes of malice and calumny: neither is it possible for mine enemies to cut deeper or more afflict and distress me, than when they enquire, what better is he for his religion? and it is in every mouth, he pretended that God was his helper, but whence does it appear now he is in the greatest necessity and misery and yet meets with no succour?

11 Nevertheless I do again repeat it, and it is the burden of my song, wherefore O my depressed mind, dost thou give way to anxious gloomy thoughts? fix thy hopes in heaven and virtue; and make thyself certain, that the same God who by some means has always

10 As with a sword in my bones, mine enemies reproach me: while they say daily unto me, where is thy God?

11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who is* the health of <sup>b</sup> my countenance and my God.

<sup>b</sup> *My countenance*, at the 5 ver. is read *his countenance* agreeable to the *Chald.* Paraph. but different from all the other ancient versions, therefore most probably should be the same in both places.

always relieved, has never  
yet suffered thee to be quite  
overpowered; will vouchsafe  
thy personal presence where-  
ever it shall be, his peculiar  
protection, and crown thine  
arms with victory, for his  
glory and the good of man-  
kind.

SECT. 34.

PSALM  
xliii. 11.

## P S A L M XLIII.

*An appeal to God for justice. The behaviour and character of some men. Complaint of delays of vindication. Prayer to be restored to the solemnities of publick worship. Hopes expressed that it shall be answered. Probably a supplement to, or penned upon the same occasion with the former.*

PSALM xliii. 1.

**J**UDGE me, O  
God, and plead  
my cause against an  
ungodly nation; O  
deliver me from the  
deceitful and unjust  
man.

PSALM xliii. 1.

**T**HOU perfectly knows, SECT. 34.  
unerring judge, how  
wrongfully I am dealt withal, PSALM  
neither can it do otherwise than xliii. 1.  
displease thee, O most right-  
eous God; as a faithful ge-  
nerous advocate, according  
to rules of invariable equity  
stand up in my defence; de-  
termine in my favour against  
a people who are by no means  
objects of thy regard, nor  
governed by thy laws: more  
particularly, I beseech thee  
to preserve me from the un-  
dermining



Sect. 34.

PSALM  
xliii. 1.

dermining man, and unsus-  
pected in his hidden trains;  
and from the dissembling  
concealed hypocrite; who  
mean either unawares to sur-  
prize, or under specious pre-  
texts to perform the greatest  
mischiefs.

2 Thy perfection and pro-  
vidence are the only grounds  
whereon all my strength and  
hopes of deliverance or suc-  
cesses rest; be pleased then  
to signify for what reasons as  
if I had some way highly  
offended, I appear removed  
at the greatest distance from  
any regards of these. On  
what account, like a black  
and clouded sky, are my  
thoughts gloomy and me-  
lancholy, my circumstances  
distressed; and my life truly  
miserable, through the heavy  
exactions or hard constraints  
the enemy hath laid me  
under?

3 I most humbly beseech  
thee, by some signal displays  
of thy certain regard and real  
faithfulness, do thou manifest  
that thou designest me favour  
and that I am under thy pro-  
tection: vouchsafe me thy  
conduct, and open a way for  
my peaceable settlement in  
the

2. For thou art  
the God of my  
strength, why dost  
thou cast me off?  
why go I mourning  
because of the op-  
pression of the ene-  
my?

3. O send out thy  
light and thy truth;  
let them lead me,  
let them bring me  
unto thy holy hill,  
and to thy taber-  
nacles.

the sacred rest of mount Zion: SECT. 34.  
 even in the blessed tabernacles  
 which thou hast graciously PSALM  
 pitched for thy worship here xliii. 3.  
 below.

4. Then will I go  
 unto the altar of  
 God, unto God my  
 exceeding joy: yea,  
 upon the <sup>a</sup> harp will  
 I praise thee, O God,  
 my God.

At that wished-for period,<sup>4</sup>  
 as having obtained the full  
 of my desires, in order to pay  
 my vows I will most devout-  
 ly approach God's holy altar;  
 and there offer sacrifices and  
 the sincerest thanksgivings  
 unto him, as the sole author  
 of my safety, of my entire  
 satisfaction and exulting ac-  
 clamations: Yea, O thou go-  
 vernour of all worlds, and in  
 particular, my preserver and  
 benefactor, I will strike skil-  
 fully the warbling lyre, most  
 melodiously to celebrate thy  
 bounty and goodness.

5. Why art thou  
 cast down, O my  
 soul? and why art  
 thou disquieted with-  
 in

O my unsteady frail mind,<sup>5</sup>  
 whence does it proceed that  
 thou art thus solemn and  
 over-

<sup>c</sup> The LXX. Syr. lat. *Arab.* and *Ethiop.* render. God  
 that maketh merry my youth, and only the *Chald.* from whom  
 is the joy of my exultation. <sup>ל</sup> in the *Arab.* signifies a  
 florid well grown youth. And the words will bear the in-  
 terpretation, that through the whole course of David's life  
 from his youth up God had always been the author of joy  
 to him. The *English* margin reads, God the gladness of my  
 joy, i. e. the great cause of all my rejoicing, or who hath  
 often turned my sorrow into gladness.

<sup>d</sup> *Hesychius* observes that the harp was a mournful in-  
 strument among the *Greeks*; but with the *Jews* it was cer-  
 tainly used for expressing joyfulness.

SECT. 34.

PSALM  
xliii. 5

overcast? and wherefore the multitude of thy troubled thoughts, like so many foaming billows, in such violence of commotion and agitation? though affairs at present are strangely perplexed and unsettled, yet patiently expect and earnestly desire kind heaven's sovereign help: and ere long I shall acknowledge a recent signal deliverance; and adore the Almighty as perfectly worthy of my most faithful service and absolute confidence.

in me? hope in God, for I shall yet praise him, who is the health of my countenance and my God.

## PSALM XLIV. SECT. XXXV.

*Ancient memorable facts in favour of the Israelites. The Almighty the author of them, and a religious trust the condition. The same trust professed, nevertheless scenes changed, and the heaviest afflictions complained of. The occasion, supposed by some, to be the distressed state of affairs in Saul and Eli's time; others, in Hezekiah's from an Assyrian invasion and Rabshaketh's blasphemous message. — To the chief musician, for the sons of Korah, to the tune Maschil.*

PSALM xliv. 1.

PSALM xliv. 1.

SECT. 35.

PSALM

xlv. 1.

FROM our early childhood upwards, O Eternal and Almighty God, we have

WE have heard with our ears, O God, our fathers have told us what work

work thou didst in  
their days, in the  
time of old.

have very frequently heard; SECT. 35.  
indeed our parents and in-  
structors have made it their  
business to relate to us, the  
history of thy mighty deeds,  
which had fallen within their  
own age and memory: and  
to trace back accounts of  
them through distant periods  
to the remotest antiquity.

PSALM  
xxxliv. 1.

2. *How* thou didst  
drive out the heath-  
en with thy hand,  
and plantedst them;  
\* *how* thou didst af-  
flict the people, and  
cast them out.

Particularly, by what dif-  
ferent steps and regular series  
of events in thine amazing  
providence, thy sole Wisdom  
and Omnipotence dispossessed  
the seven heathen nations,  
the former inhabitants; as a  
transplanted vine to settle our  
ancestors in this pleasant fer-  
tile country: previous to  
this, what calamities and vari-  
ous complicated miseries thou  
didst inflict upon their har-  
dened cruel oppressors, to  
procure their release from a  
most tedious heavy bondage.

3. For they got  
not the land in pos-  
session by their own  
sword, neither did  
their own arm save  
them: but thy right  
hand, and thine arm,  
and

For it is very evident, they  
stript not others of their pro-  
perty, nor obtained the per-  
petual inheritance of this in-  
valuable land, by their own  
military skill and activity;  
but

\* *Hammond renders, thou hast afflicted the nations the  
Egyptians, and thou hast sent them out the Israelites by thy  
hand; manumitted, set them at liberty.*

SECT. 35.

PSALM  
xliv. 3.

but as the ordinary means of human success are warlike instruments, and a strong hand to wield them; a sinewy shoulder, a fixed attention and constant presence, so were they principally indebted to their grand dependance: to thy power effectually exerted, and actual animating presence; because thou wast kindly affected to, hadst a peculiar favour and regard for them to be the repositories of religious truth amidst surrounding idolaters.

4 It was their prevailing sentiment and common style; and the same manner of expressing ourselves respecting our national privileges, has descended through all successive generations to us of the present day, viz. thou art our law-giver and governour; in all emergencies, eternal God, we consult and request of thee alone to direct to measures and succeed them, for the deliverance of the posterity of thy ancient faithful servant Jacob.

By

and the <sup>f</sup> light of thy countenance, because thou hadst a favour unto them.

4. Thou art my king, O God, command deliverances for Jacob.

<sup>f</sup> *Light of thy countenance*, literally, *light of thy face*, some interpret the majestick presence of God, the light shining cloud or shekinah.



5. Through thee  
will we push down  
our enemies; thro'  
thy name will we  
tread them under  
that rise up against  
us.

6. For I will not  
trust in my bow,  
neither shall my  
sword save me.

By means of following  
thine instructions and relying  
upon thy providence, we as  
well as our forefathers have  
always hoped, that like a  
bullock of superior strength  
his rival among the herds, we  
should be able whenever we  
were attacked to repulse our  
enemies: that by the vigour  
thy expected efficacious in-  
fluence inspires, as prostrated  
before us we should trample  
upon, subdue or destroy them  
that rise up in arms against us.

I freely acknowledge that 6  
I do not, as by the strongest  
bow, reckon myself secure  
on account of my extraordi-  
nary power and large military  
preparations: neither do I  
expect, as with a flaming  
sword which drains the blood,  
hews down, and cuts a way  
through

SECT. 35.  
PSALM  
xlii. 5.

8 This may refer to *David's* dispute with and victory  
over the heavy armed giant *Goliath*, and be illustrated by a  
similar event recorded by *Strabo*, viz. *Pyræchmes* the *Æto-  
lian* and *Dogmenes* the *Epeian*, who when the two armies  
were upon the point of engaging, agreed, as has frequently  
happened in later ages among our ancestors, to decide the  
affair by single combat. When *Dogmenes* being lightly  
armed and carrying only his bow, and *Pyræchmes* per-  
ceiv[ing] his weakness, with his sling scrip or satchel  
of stones. The issue was that the sling carrying the stone  
farther than the bow its arrow, *Pyræchmes* slew his adver-  
sary and gained the victory. *Strab. Geogr. Edit. Amstelæd.  
L. VIII. p. 548.*

SECT. 35.

PSALM

xlii. 7.

through the enemy, to be rescued from danger by an extreme vigour and full presence of mind in the scene of action, on the field of battle.

7 Our universal sense of deliverance from enemies, dangers and troubles, violence and rapine, is that thou art the author of it; and by thy kind succours hast totally disappointed the hopes, and confounded the designs of those who were inclined to shew us no favour or mercy.

8 There was no day of our lives, nor any time of the day from evening to morning, when in our happy circumstances we did not with united joyful hearts celebrate thy divine attributes and wonderful works as most illustrious and glorious: and set up memorials, or make grateful and publick acknowledgments of thy power and goodness; that we prayed might be continued throughout all ages and generations, even perpetuated through the revolving periods of a boundless eternity.

9 But changed scenes, and the dismal aspect of our present

7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

8. In God we boast all the day long: and <sup>b</sup> praise thy name for ever. Selah.

9. But thou hast cast off, and put us to shame and goest not

<sup>b</sup> The Syriac renders, *we have praised, and we will confess.*

not forth with our  
armies.

sent distressed affairs fill us SACT. 35.  
with terrible apprehensions:  
indeed facts declare that as PSALM  
offensive and highly disgust- xliv. 9.  
ful to thee, thou hast rejected  
us; hast reduced us to a state  
of the lowest contempt and  
disgrace: our faces if we  
could shew them are full of  
shame and confusion: thou  
goest not forth as formerly  
like a rising sun, or victorious  
general to guide our marches,  
and lead on our troops to  
conquest and triumph.

10. Thou makest  
us to <sup>i</sup> turn back  
from the enemy:  
and they which hate  
us spoil for them-  
selves.

Through the alas! fatal <sup>10</sup>  
want of thy gracious presence  
with the magnanimity and  
ardour it gave us, we are re-  
pulsed in battle: are worsted  
even entirely defeated, and  
forced to surrender ourselves,  
or make precipitate retreats  
from the victorious enemy:  
the consequence is, they who  
have not the least regard for  
us plunder and rifle our sub-  
stance at pleasure with im-  
punity.

11. Thou hast  
given us like sheep  
*appointed* for meat:  
and

Thou who once was our <sup>11</sup>  
good shepherd, leading us in  
green pastures beside the still

<sup>i</sup> *Retroagis nos retrorsum*, thou makest us to go backward  
backward: an usual form of expression to strengthen the  
sentiment, *i. e.* we go entirely backward.

VOL. III.

H

waters,

SECT. 35.

PSALM  
xliv. 11.

waters, now hast appointed or at least permitted that we are treated like sheep fold for common slaughter: and as dust that is scattered, or chaff blown away with a tempest, by our captivity hast dispersed us among foreign people and heathen nations.

and hast scattered us among the heathen.

12 As if thou had'st utterly renounced all claim to, or future dominion over thy not long since peculiar people; they lie naked and exposed to become the cheapest conquest to every power that will only attack them: as articles in merchandizing, of so little value that the trouble of bearing them off is reckoned a full equivalent, whoever pleases may make slaves of us: there is no rate set upon such abjects, no advantage obtained by our most easy surrenders, nor any purpose answered by our greatest miseries.

12. Thou sellest thy people for <sup>\*</sup>nought, and dost not increase *thy wealth* by their price.

13 It is not only all weight and influence that we are entirely divested of, but we are become

13. Thou makest us a reproach to our neighbours, a scorn and a derision to them

\* Their being thus conquered by any foreign power that would attack them, seems represented by an image taken from merchandise, in which no price was set upon matters of no use or worth, but every one that would have, freely carried them away.

them that are round about us.

become obnoxious to the ut-  
most indignity, and absolute  
contempt of the neigh-  
bouring nations: actually  
proverbial for our reduced  
mean condition, and the com-  
mon scorn and ridicule of all  
around us.

Sect. 35.  
PSALM  
xlv. 13.

14. Thou makest  
us a by-word among  
the heathen: a shak-  
ing of the head a-  
mong the people.

When the provoking heath- 14  
en represent compleat wretch-  
edness, poor forlorn *Jews*  
supply the fable, similitude or  
comparison by which they  
express it: and whenever the  
name is mentioned, foreigners,  
who are all perfectly ac-  
quainted with our story, shake  
their heads by way of indig-  
nity, utter disdain and ab-  
horrence.

15. My confusion  
is continually be-  
fore me, and the  
shame of my face  
hath covered me.

As if I was a pest of so- 15  
ciety, notorious robber, or  
had committed some capital  
crime; every returning day  
renews my dishonour and  
abashed down-cast looks: the  
confusion of an exhausted  
patience, or the calamity of  
hopes which shall never be  
answered, quite overwhelms  
me.

16. For the voice  
of him that re-  
proacheth and blas-  
phemeth: by reason  
of the enemy and  
avenger.

Particularly, my appear- 16  
ance and complexion bears  
the strongest marks of an ex-  
treme inward disorder, on  
account of the horrid re-  
proaches



SECT. 35. proaches and most impious  
menaces of the lordly man  
here, who treats us with so-  
vereign contempt and defi-  
ance: thro' his insults, who acts  
by no other measures but  
those of his own resentments  
pride and passions; and who  
would not make the least  
scruple in cool blood to take  
away our lives.

PSALM  
xliv. 16.

17 All these evils and miseries,  
accumulated and grievous as  
they are, have befallen us by  
the allotment or permission  
of thy providence; yet under  
the heaviest pressures of ad-  
versity, and in the greatest  
hurry and confusion of our  
tumultuous passions, we have  
not as if we were dissatisfied  
with or weary of thy service,  
discontinued or neglected  
thine homage: neither have  
we in any respect acted un-  
suitably to the blessings and  
privileges vouchsafed us in  
thy covenant.

18 It cannot be charged up-  
on us, that we have designed-  
ly and voluntarily engaged in  
courses

17. All this is  
come upon us; yet  
have we not forgot-  
ten thee, neither  
have we dealt falsely  
in thy covenant.

18. Our heart is  
not turned <sup>1</sup> back,  
neither have our  
steps declined from  
thy way.

<sup>1</sup> *Non recessit retrorsum, hath not receded backward*, a man-  
ner of expression as has before been observed, very fre-  
quently used to strengthen the sentiment, here to denote  
the contrary, *i. e.* they had gone forward.

courses which contradict virtue and true religion: neither has our habitual prevailing practice stretched out beyond the way of duty, or turned aside from thy laws of holiness after iniquity or idolatry.

SECT. 35.

PSALM  
xliv. 18.

19.<sup>m</sup> Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death,

The same as if all our limbs 19 and bones were broken and shattered, it is visible to all the world that we are in the greatest distress; dispersed into desolate barren parts; or threatened to be carried away captives to inhospitable dreary deserts: our condition is truly unhappy forlorn and com-miserable, next to the shadow of death itself or utter destruction.

20. If we have forgotten the name of our God, or stretched out our hands to a strange god.

Yet under these extraordi- 20 nary chastisements, and bereaved of all light and comfort; if we have not on all occasions distinguished ourselves as the faithful worshippers of the ever-living and true God; or once have supplicated or adored the idols

H 3

and

<sup>m</sup> Some render, *Though thou shouldst strike us down to the place of dragons*, or even to hell; yet still thy eye would follow us. Mudge understands by place of dragons or serpents, *under the earth*, expressed afterwards by the shadow of death and explained at ver. 25. The image and meaning seem to be that they were to the utmost degree humbled and distressed, so as to skulk into holes, or creep along like serpents that lick the dust rather than appear and walk erect as men.

SECT. 35. and dæmons which strangers  
and foreigners pay divine  
homage to;

PSALM  
xliv. 20.

21. Can we conceal this denial  
of his being or insult to his  
supremacy, that he should  
not discover and publish it in  
full proportion? it is certain  
we cannot, for he is perfectly  
acquainted with the inmost  
recesses and profoundest se-  
crets of the heart and mind.

21. Shall not God  
search this out? for  
he knoweth the se-  
crets of the heart.

22. It is not for our rebellion  
and apostacy, nor yet for our  
prevarications and vices of  
any kind; but it is verily for  
our profession of true religion  
and steady adherence to its  
laws, that we are perpetually  
exposed to rapine and vio-  
lence murders and massacres:  
it is purely on this account  
that our enemies and per-  
secutors consider us in no  
other view than as sheep des-  
tined for slaughter.

22. Yea, for thy  
sake are we killed  
all the day long; we  
are counted as sheep  
for the slaughter.

23. Allow us to be affected  
with these calamitous shock-  
ing scenes; and with all hu-  
mility to excite thy affections  
to be moved, and thy bound-  
less power to be exerted in  
immediate vigorous action:  
thou art not, eternal God, a  
dumb and deaf idol, and why  
dost thou not then rouse thy  
just

23. Awake, why  
sleepest thou, O  
LORD? arise, cast us  
not off for ever.

just vengeance from its seeming insensibility and profoundest slumbers? our grievances and miseries never sleep, do thou speedily awake to redress them, and do not appear to have totally and eternally renounced and abandoned us.

24. Wherefore hidest thou thy face? and forgettest our affliction and our oppression?

On what account hast thou 24 suspended, or dost thou withdraw thy effectual regard and the usual influences of thy kind providence, as if thou sawest us not so involved that we cannot extricate ourselves? And wherefore utterly neglected, as though thou didst not remember the pathetick state of our heavy afflictions and squeezing violent oppressions, which from time to time we have presumed to lay before thee.

25. For our soul is bowed down to the dust; our belly cleaveth unto the earth.

A situation of affairs so to- 25 tally embarrassed and almost desperate, naturally and unavoidably sinks and despirits us, as if we lay inconsolable mourners in the lowest dust and ashes: every generous thought and manly affection languishes, grovels; and cannot possibly rise or exert itself: any more than if our bellies stuck fast to the earth, or our bodies were pinned down to the ground.

SECT. 35.

PSALM  
xliv. 26.

Such perfect vassalage and misery surely must excite thy mercy; shew speedily and effectually that they do: and for reasons of the honour of thy providence and everlasting benevolence, some way be pleased to work out our deliverance.

26. Arise for our help, and redeem us for thy mercies sake.

## PSALM XLV. SECT. XXXVI.

*The king the lofty theme. The excellence of his person. The noblest royal qualities, the support of liberty truth and virtue. These the foundation of established power and growing splendour. The robes of state. The court ladies; or seraglio. The queen's dress and retinue. A long succession of princes, loyalty of subjects, and lasting memorials promised to the royal pair. Some suppose the penmen to be the sons of Korah, in the time of Moses; some in that of David; others understand the composition as originally an epithalamium or nuptial song for Solomon and the princess royal of Egypt: but referable to one much greater than them all, even to the prince of peace. Directed to the chief musician, to be performed on an instrument of six strings; or regulated in the same manner the odes stiled the lilies were; for the sons of Korah to the tune Maschil, a song or psalm entitled the beloved maids, or the song of loves.*

PSALM xlv. I.

PSALM xlv. I.

SECT. 36.

PSALM  
xliv. I.

**M**Y maturest thoughts  
and highest faculties  
are

**M**Y heart is  
inditing a  
good matter: I speak  
of

<sup>n</sup> Inditing, Hammond interprets to be a metaphor taken from boiling or seething the peace-offering, or sacrifice of thanks-



of the things which  
I have made touch-  
ing the king: my  
tongue *is* the pen of  
a ready writer.

are engaged to prepare, and  
embelish properly a song on  
a most delightful charming  
theme: my production, I  
own, is touching circum-  
stances which relate to the  
royal personage: like the style  
of a learned scribe, or the en-  
graver of a skilful artist, my  
language is easy and flowing.

SECT. 36:

PSALM

xlv. 1.

2 Thou art fairer  
than the children of  
men: grace is pour-  
ed into thy lips:  
therefore God hath  
blessed thee for ever.

Your personal accomplish-  
ments, comeliness and exact  
symmetry of bodily propor-  
tion, and peculiar dignity of  
mein and carriage, clearly  
shew your right to a scepter  
in preference to all mankind  
besides: whatever you say  
has something of an uncom-  
mon grace in it, which con-  
ciliates universal favour; and  
is plainly expressive of the  
richest spiritual gifts, or the  
noblest intellectual and moral  
endowments: wherefore the  
all-perfect and most bounti-  
ful God, hath confirmed to  
you permanent and endless  
prosperity and happiness.

3.° Gird thy sword  
upon *thy* thigh, O  
most mighty: with  
thy

Equip yourself, great Sir, 3  
with all martial instruments  
for

*thanksgiving, drest with oil over the fire; and properly to  
denote the composing or preparing of this spiritual oblation  
or nuptial hymn.*

\* Our *British* bard seems to have animated his description  
of the commission given to the MESSIAH from this sublime  
passage. Go

SACT. 35.

PSALM

xlv. 5.

for the most heroick and illustrious enterprizes; shine forth in arms with all the peculiar ensigns of your native dignity and exalted and unrivalled glory.

thy glory and thy majesty.

4 And as mounted on a thundering triumphant car, vanquish all opposition, and exercise a sovereign authority, by rational expedients, to promote the most important interest of integrity and moral religion; of virtue, moderation, peaceableness and charitableness among mankind: and doubt not, he who hath given you this commission will be present at your right hand, to instruct you fully in its nature and circumstances; and enable you to perform wonders, towards establishing in the world a kingdom of righteousness.

4. And in thy majesty ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things.

The

Go then thou mightiest in thy father's might!  
Ascend my chariot, guide the rapid wheels  
That shake Heaven's basis; bring forth all my war,  
My bow my thunder, my Almighty arms,  
Gird on thy sword on thy puissant thigh.

¶ *Hammond* interprets, we wish your majesty long continuance upon the business of truth; your engaging in the cause of righteousness meekness, &c. shall bring God's blessing upon you.

5. <sup>a</sup> Thine arrows  
are sharp in the  
hearts of the king's  
enemies; *whereby* the  
people fall under  
thee.

6. Thy throne,  
O God, *is* for ever  
and ever: the scepter  
of thy kingdom *is* a  
right scepter.

7. Thou lovest  
righteousness, and  
hatest wickedness:  
therefore God, thy  
God

The weapons which in this  
warfare you are prudently  
and vigorously to make use  
of, shall not return empty:  
but as feathered shafts that  
penetrate to the very heart  
of an army, or showers of  
winged javelins that fill the  
midst of a camp with slain  
and wounded; so effectual  
shall your endeavours prove  
to subdue people's minds to  
the obedience of God's laws  
of everlasting virtue.

O noblest representative on 6  
earth of the most high God  
in heaven, your throne being  
founded in judgment and  
upheld with mercy, shall not  
be fluctuating and unstable  
like most meerly secular au-  
thorities, but shall be constant  
stedfast and perpetual: the  
ensign scepter or rod of so-  
vereignty shall never depart  
from you, being exercised in  
performing impartial justice;  
pointing at what is equal and  
rectifying what is otherwise.

You have greatly at heart, 7  
as the end of your elevation  
and the noblest mark of a ge-  
nerous

SECT. 35<sup>a</sup>

PSALM  
xlv. 5.

<sup>a</sup> Hammond renders, *thine arrows are sharp, people shall fall under thee, in the midst of the king's enemies, i. e. being reached by thine arrows in the midst of thine enemies' armies.*

SECT. 35.

PSALM  
xlv. 7.

nerous ambition, to protect and encourage the truth, integrity and benevolence of religion; and to discountenance and bring publick disgrace upon all moral evil fraud and violence, all inordinate affections and disorderly wicked practices: wherefore, as the master of a feast upon those joyous occasions, pours the largest quantity of flowing oil or fragrant ointment on the head of his particular friend, or the most honourable person; so hath a God of truth and righteousness, for your high regard to these, eminently distinguished you even amongst crowned heads and the greatest LORDS of this world.

God hath anointed thee with the oil of gladness above thy fellows.

8 As if all your garments were actually myrrh, aloes and cassia, they send forth the

8. All thy garments *smell of* myrrh, and aloes and cassia; out of the ivory palaces,

\* *Myrrh*, a precious gum flowing from a shrub in *Arabia*, sometimes worn in the bosom tied up in a little bag to exhilarate the spirits. *Lign. aloes*, or *Agallochum*, an *Indian* aromatic tree. *Cassia lignea*, an aromattick bark stript from a tree which grows among those that bear cinnamon, and is very like them. *Cels. Hierobot.* Par. I. p. 135. *Raii. Hist. Plant.* Tom. II. p. 1808. *Plin. Nat. Hist.* L. XII. C. 19.

\* *Dav. Kimchi*, interprets this of ward-robcs shining with ivory, where the robes were kept; literally it is palaces of tooth, meaning according to the *Chald.* the elephant's tooth brought from *Armenia*, rather *Africa*; with which their

laces, whereby they  
have made thee  
glad.

the reviving odour of those rich perfumes: You proceed from the wardrobes, lined with ivory, or the magnificent pleasure-rooms, most royally arrayed, your aspect is expressive of an entire satisfaction; every look shews the most lively spirits and highest pleasure.

SECT. 36.

PSALM  
xlv. 8.

9. Kings daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

As thinking it no diminution to their royal dignity, foreign princesses were present at the solemnity; and joined the brilliant court or shining retinue of your honourable women, or ladies of the first distinction: on your right hand as next to yourself in majesty, stood the queen-consort arrayed in garments embroidered with the finest wrought gold.

10 Harken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house.

Suffer me to address you, illustrious personage, and express my sincerest wishes, that you may adorn your exalted station with all elegance of sentiment, and the most-refined qualities; the instructions of religion, and the most

their choice rooms were beautified, of which Solomon's throne is reported to be made, and Ahab to have built an house. Their garments from these rooms gave so high a perfume to the adjoining ones as if they had been all odorous.



SACT. 36.

PSALM

xliv. 10.

most shining virtues: particularly, that to be happy in this new relation and a lasting blessing to your present people, you depart from, as if you had forgotten, the customs and manners of your native country and father's court.

- 11 This conduct naturally establishes you in our excellent monarch's entire esteem and affection: truly engaging and most attractive must your personal beauty appear, with the superadded charms of extraordinary prudence; and the most inviting and unchanging graces of heaven-born wisdom: and as his conjugal regard, hereby secured, ought to bound your utmost ambition; improve it to his honour and strive to render him as respectable and venerable as possible: for your interest and dignity are mutual and inseparable, and he is your support and protector head and lord.

- 12 The consequence of your growing character opulency and independence, will be congratulatory embassies and the richest presents from Tyre, and other populous and flourishing

11. So shall the king greatly desire thy beauty: for he is thy lord and worship thou him.

12. And the daughter of Tyre shall be there with a gift, even the rich among the people shall in-treat thy favour.

rising cities: the most considerable neighbouring potentates shall court your friendship and enter into alliances with you.

SECT. 36.

PSALM  
xlv. 12.

13. The kings daughter is all glorious within; her cloathing is of wrought gold.

Several in this grand procession may justly be celebrated for particulars in the splendour of their appearance; but the royal consort, which way soever she turns, or in whatever point of view she is beheld, is perfectly decorated and one continued glitter and glory: her outward garment is gold wrought in silk to form the brightest gems, or resemble the most sparkling eyes.

14. She shall be brought unto the king in raiments of needle-work: the virgins her companions that follow her shall be brought unto thee.

With the utmost pomp and solemnity musick and dancing, in raiment which the needle hath curiously wrought with the richest variety of figures and colours, she shall be introduced to the king: her bridal attendants, young

The original is rendered, to embroider cloth all over with uniform figures resembling the ouches in which the two onyx stones were fixed upon the two shoulder-pieces of the high priest's ephod. *Exod. xxviii. 11. 39.* Hammond observes the difference between עשׂה here and עשׂה to be that the former signifies to work a garment full of eyes called o's of gold: the latter to paint with a needle, i. e. to work upon cloth &c. divers colours and figures with silk; imitating the various plumes of birds, from whence the artificers were called *plumarii*. *Nic. Fuller. Miscell. L. I. C. 20.*

SECT. 36. young ladies of distinction  
shall bring up the rear and  
be admitted into your pre-  
sence-chamber.

PSALM  
xl. 1.

15 With loud acclamations  
and all imaginable demon-  
strations of joy shall they be  
introduced in one grand  
assembly to the royal pre-  
sence: as customary for the  
richest bridegrooms in their  
splendid apartments, they  
shall be entertained suitably  
to a princely magnificence in  
the king's palace.

16 Farther, with heaven's  
blessing upon this matrimo-  
nial alliance, a progeny of  
crowned heads shall arise to  
succeed their respective fa-  
thers, and give princes and  
governours not only to *Judab*  
and *Israel*, but to different  
kingdoms and provinces;  
even to the most distant do-  
minions of this habitable  
world.

17 Through all future periods  
of revolving time, so long as  
this nuptial ode or song shall  
be remembered, as a faithful  
memorial

15. With <sup>u</sup> glad-  
ness and rejoicing  
*shall they be brought:*  
they shall enter into  
the kings palace.

16. Instead of thy  
fathers shall be thy  
children, whom thou  
mayest make princes  
in all the earth.

17. I will make  
thy name to be re-  
membered in all ge-  
nerations: therefore  
shall the people  
praise

<sup>u</sup> An allusion probably to a custom yet observed among  
the orientals after the nuptial ceremonies, of conducting  
the bride to the bridegroom with much pomp and musick.  
Vid. *Goliux Lex. Arab.* col. 1100. and *Theven. Voy.* P. IV.  
p. 66, and 69.

praise thee for ever  
and ever.

memorial it shall transmit  
your worth and dignity; and  
wherever it is read or heard,  
to the end of the world the  
people congratulate or cele-  
brate your consummate fe-  
licity and glory.

SECT. 36.

PSALM  
xlvi. 17.

PSALM XLVI. SECT. XXXVII.

*Religion the stable ground of courage and inflexible resolution. Omnipotence supports the virtuous, and easily checks the utmost fury of the ungodly. An instance hereof celebrated; all people advised to acknowledge the divine absolute authority; and observe how secure the Israelites were under a divine protection. Composed, as some presume, by David to celebrate the victories recorded, 2 Sam. viii. others, the defeat of Sennacherib: and directed to the chief musician, to be sung by the sons of Korah to the tune Alamoth.*

PSALM xli. i.

**G**OD is our  
refuge and  
strength, a very pre-  
sent help in trouble.

PSALM xli. i.

**T**HE mighty God, whose  
dominion is universal  
and his attributes infinite,  
we have frequently expe-  
rienced to be the stable object  
of our entire dependance for  
safety; for the happy effect  
of intrepid courage, and for  
an abundantly sufficient and  
remarkably ready assistance  
in the most critical conjunc-  
tures of distress or danger.

SECT. 37.

PSALM  
xli. i.

SECT. 37.

PSALM  
xlv. 2.

So that we will not give way to timidity and dastardly faint-heartedness, on account of any future events or the most alarming circumstances: not, should nature's constant course be reversed and the solid earth subverted: not should changes and revolutions happen, like mighty hills being torn from their bases, and tumbled into the deepest part of the unfathomed ocean.

3. Though discord clamour and confusion, like the violent agitation and hideous roaring of stormy seas reign among mankind: though the billows swell, lash, and so dreadfully overflow as to throw mountains into convulsions, or dash towering hills against each other in the most terrible concussions.

4. Amidst the greatest and most threatening commotions and disorders, we of this happy country under the divine protection enjoy perfect safety and tranquillity: like the

2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

3. *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4. *There is a* river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most high.

\* It has been enquired whether the river mentioned here signify *Euphrates, the Nile, Jordan, Cedron, or Gibon*, proceeding from the pool of *Siloam*. Is not the whole passage figurative? and are not rivers frequently put to denote persons? Don't it here denote their strength as *Israelites* and God's people? *Isai. viii. 6.*



the constant streams of our SECT. 37.  
 never failing brook, whence PSALM  
 all the inhabitants of this xlvi. 4.  
 populous city of *Jerusalem*,  
 and the sacred tabernacle, are  
 constantly refreshed and a-  
 bundantly supplied: and tho'  
 they glide gently and smooth-  
 ly, which we nevertheless  
 value and prefer before the  
 proudest swellings and tor-  
 rents of larger overflowing  
 rivers: in the like point of  
 view do we place, and admire  
 above all the objects of a  
 towering ambition, our most  
 delightful situation; with  
*Zion* for our defence, and the  
 God of *Zion* for our perpetual  
 guardian.

5. God is in the  
 midst of her; she  
 shall not be moved:  
 \* God shall help her,  
 and that right early.

This last is equally our  
 glory and security; and as  
 the tabernacle once rested in  
 the midst of the *Israelitish*  
 camp, so do we esteem the  
 Almighty to be ever near his  
 beloved city, to protect and  
 succour it that it shall always  
 remain firm and stable, settled  
 and peaceful: and in case of  
 any afflictions and calamities,  
 I 2 divine

\* *Hammond* renders, God shall help her by his countenance,  
 or by looking upon her at the morning's appearance. *Kimchi*,  
 at the approach of the morning of deliverance, after the night  
 of affliction. *Gurtler*, through the whole night of this world,  
 till the light of eternal life shine.

SECT. 37.

PSALM  
xli. 5.

divine assistance shall be so seasonable speedy and effectual, that they shall seem as if they happened only in the night, and all had disappeared by the return of the next dawn of morning.

6 We are not destitute of facts and a variety of extraordinary instances that confirm this observation: heathen powers have been full of jealousy ambition and indignation; war has been declared, and the greatest commotion or formidable preparation appeared, to unsettle and hurry us to instant slaughter or the most cruel slavery: the LORD of earth and heaven only thundered, or expressed his displeasure; and as if the solid earth had quaked or dissolved, they were thrown into the utmost disorder and confusion.

7 They readily concluded, and it is most certain, that so long as he beholds no iniquity in us, the GOD of armies and great director of all events and affairs is engaged to support us: the guardian of our upright progenitor, whilst he sees no perverseness in his descendants,

as

6. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7. The LORD of hosts *is* with us, the God of Jacob *is* our refuge. Selah.

as an high tower or inaccessible fortrefs, in the course of his providence will infallibly preserve and defend us. SECT. 37.  
PSALM  
xli. 7.

8. Come, behold the works of the LORD, what desolations he hath made in the earth.

Allow me to solicit your attention in contemplating the wonders of God's power and wisdom: what judgments and desolating circumstances, cities dismantled and countries depopulated he hath exhibited upon the publick theatre of this changing state.

9. He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

He extinguisheth the flames of war to the very confines of those countries where they lately raged with the greatest fury; and speedily calms to peace the jarring world: like a broken bow he weakens their power and humbles their pride: like the camp-spear cut asunder, he defeateth their hostile views, or disperseth their largest forces: as burnt carriages and waggons can never more serve any purposes, so he makes an entire riddance of all the instruments of destruction; and puts a final period to these scenes of horror and blood-shed.

I 3

The

<sup>1</sup> Chariot, the Chald. renders *round shields*, the LXX. *shields*. The radix signifies to be round or circular; and from the motion of the wheels or the track they make, may denote a chariot; or rather a cart or baggage-waggon seems meant by it, than strictly speaking a military chariot,

SECT. 37.

PSALM  
xlvi. 10.

The solemn language of his sovereign all-controlling voice is — desist, proceed no further — cease to act these hostilities against one another; and understand that the authority I exercise over you all is supreme and absolute: my judgments shall be submitted to, and my government confessed by heathen powers: my perfections and laws of providence shall be had in the highest honour throughout the land.

11. The independent and eternal Deity, who regulates and presides over all the various stations and departments of his whole creation, I conclude as I begun, is peculiarly present with and concerned for our nation: the mighty God and redeemer of *Jacob*, as an impregnable tower, is our perpetual defence and infallible security from danger.

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11. The Lord of hosts *is* with us, the God of *Jacob is* our refuge. Selah.

P S A L M XLVII.

*A common jubilation or triumph declared. The subjects the divine sovereignty: heathens subdued: and Israel peculiarly favoured. The whole grand assembly excited to improve to the utmost the joyful occasion, and celebrate God's praises in the most exalted strains. Not improbably composed for one of the solemn feasts, to be sung before the whole nation: and the particular time is supposed to be upon carrying the ark into the tabernacle on mount Zion, 2 Sam. vi. 5. or from thence to Solomon's temple. An ode or hymn directed to the master of musick, to be performed by the descendants of Korah.*

P S A L M xlvii. 1.

**O** Clap your hands, all ye people, shout unto God with the voice of triumph:

2. For the LORD most high is terrible; he is a great king over all the earth.

P S A L M xlvii. 1.

**T**O signify your extreme joy, all ye people, who are now assembled from every quarter clap your hands; as sounding an alarm before a general engagement, or as shouting for victory, raise your voices to the highest pitch, to proclaim the attributes of the Almighty and unbounded God and ruler.

For the self-existent Being, <sup>2</sup> the God of transcendent majesty and unrivalled glory is to be humbly addressed, and most solemnly revered: as a potentate of the greatest authority and everlasting excellence



SECT. 37.

PSALM  
xlvii. 2.

cellence he presides over, and conformably to the laws of perfect wisdom and righteousness, administers affairs throughout the universe.

3 By the favourable dispositions of his all-ruling providence, he hath brought large associations, and the strongest collective bodies of different people, into absolute subjection to our will and pleasure; and heathen nations that threat'ned us with destruction now act under our conduct and are entirely at our disposal.

4 Out of their fortunes and estates, he hath selected and given the choicest, to be our perpetual property and inalienable possession: he hath thus extraordinarily favoured those who are the moral and spiritual, as well as natural descendants of ancient *Jacob*: men of probity and an inviolable integrity, whom he hath separated from the rest of the world to excel in these qualities.

5 The mighty God is infinitely to be esteemed and exalted; and the symbols of his peculiar presence we beg leave to accompany, now as they are

3. He shall subdue the people under us, and the nations under our feet.

4. He shall chuse our inheritance for us, the excellency of Jacob whom he loved. *Selah*.

5. God is gone up with a shout, the LORD with the sound of a trumpet.

are ascending mount *Zion*, SECT. 37.  
 with the loudest acclamations  
 of joy and gratitude: (the PSALM  
 blessed and only potentate as xlvii. 5.  
 a triumphant conqueror, with  
 the sounding notes of a most  
 shrill trumpet.

6 Sing praises to  
 God, sing praises:  
 sing praises unto our  
 king, sing praises.

With the utmost solemnity 6  
 of composition and rational  
 elevated devotion, perform  
 sacred musick in praise of the  
 Almighty: sing psalms to the  
 honour of his universal do-  
 minion and supreme perfec-  
 tion: recognize your obliga-  
 tions and prove your alle-  
 giance to him who liveth and  
 reigneth for ever: by all  
 proper expressions declare an  
 infinite regard and esteem  
 for him.

7. For God is the  
 king of all the earth:  
 sing ye praises with  
 understanding.

For the mighty God is 7  
 not a titular or local Deity,  
 limited to a particular district  
 and LORD only of a single  
 province; but his authority  
 is absolute, and his govern-  
 ment comprehensive of the  
 whole creation: with distinct  
 ideas and the utmost ele-  
 vation of sentiments, sing ye  
 psalms and praises.

8. God reigneth  
 over the heathen:  
 God sitteth upon the  
 throne of his holi-  
 ness.

Though they seem not to 8  
 know or duly acknowledge  
 him, his wide command ex-  
 tends to heathen nations: as a  
 peerless

SECT. 37. peerless sovereign the Infinite

PSALM  
xlvii. 8.

God is possessed of an universal jurisdiction: and from his eternal throne, whereof his sanctuary placed among us is a striking emblem, as may consist with wisdom and righteousness he determines the conditions of all kindred and people.

9 The heads and governours of the people are unanimously assembled; in them are represented the whole collective body of believers in the God of *Abraham*, who may be considered as present, to celebrate our common LORD and benefactor: for the protectors and leaders of our tribes, in whose absence the country is secure through the guardianship of providence, should especially give glory to God; and the greatest advantage and dignity to his worship and service: he is in the highest degree to be honoured by all, and worthy of universal everlasting adoration.

9. The princes of the people are gathered together, *even* the people of the God of Abraham: for the <sup>2</sup> shields of the earth *belong* unto God: he is greatly exalted.

<sup>2</sup> By *shields* is commonly understood *potent* men or rulers, so the rendering is *Hof. iv. 18.* such metaphors being easy and agreeable to the form and genius of the *Hebrew* language. *Psal. lxxxix. 19. lxxxiv. 9.*

## PSALM XLVIII. SECT. XXXVIII.

*Jerusalem respectable as the place of worship. Its situation and fortifications by art and nature a terrour to invaders. The divine protection the Israelites's stability and security. Instances of extraordinary favour recorded. The beneficence and universality of providence. Religious confidence expressed. The occasion supposed to be either the defeat of Senacherib's army, 2 Kings xviii. 17. or that of the confederate forces of Ammon, Moab, and mount Seir, 2 Chron. xx. Or the vain attempt of Rezin, king of Syria and Pekah king of Israel. Isa. vii. 1. An ode, psalm, or triumphant sacred song directed to be performed by the sons of Korah.*

PSALM XLVIII. 1.

**G**REAT is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

2. Beautiful for situation, the joy of the whole earth is mount Zion on the sides of the north, the

PSALM XLVIII. 1.

**U**Nchangeable and eternal in every thing truly great and adorable is the most high God; and with the utmost exertion of our noblest faculties to be celebrated for the testimonies of his distinguishing regard to the city *Jerusalem*; and especially to his holy hill *Zion*, where the symbols of his presence rest, and he is pleased to receive constant offerings.

Others may boast some advantages, but they are not comparable for a perspective beauty and conspicuous most illustrious

SECT. 38.

PSALM  
XLVIII. 1.

SECT. 38.

PSALM  
xlvi. 2.

illustrious situation with this famed metropolis: the source and ground of pleasure joy and glory to the whole land of *Canaan* is mount *Zion* on the north-side of *Jerusalem*; being hallowed and consecrated in a particular manner by the Almighty's residence in his temple there.

the city of the great king.

3 It is fully concluded, indeed manifest in the impregnable strength of her towers, and inexpressible splendour of her palaces, that the everlasting God hath undertaken to protect and defend her.

3. God is known in her palaces for a refuge.

4 This has lately appeared very remarkably, for the confederate kings with hostile intentions encamped before her; and when their united forces were in readiness for action; all on a sudden, like the haste of a messenger, or the motion of a ferry-boat, the formidable army filed off without attacking or long halting: and all their designs and menacing appearances came to nothing.

4. For lo, the kings were assembled, they passed by together.

5 They took a survey of the structures fortifications and magni-

5. <sup>a</sup> They saw it, and so they marvelled, they were troubled

<sup>a</sup> Some render, they saw it fixed, firmly established and prepared for defence.



bled and halted away.

magnificence of the place, and were struck with wonder; they were seized with terror and fled with some hurry and precipitation.

SECT. 38.

PSALM  
xlvi. 6.

6. Fear took hold upon them there, and pain, as of a woman in travail.

On that very spot of ground 6 where you lately beheld them; as if in imminent danger they were in an extreme consternation; and felt no less anguish and horror than what attend the most difficult labours or child-births.

7. Thou breakest the ships of <sup>b</sup>Tarshish with an east-wind.

They were in confusion 7 and distraction, like Tarshish mariners when the east-wind's strongest gales dash the waves against their vessels, or split them against the rocks.

8. As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God, God will establish it for ever. Selah.

From accounts handed 8 down to us by our forefathers, and from what we ourselves have been frequent eye-witnesses of, respecting this city which

<sup>b</sup> *Tarshish*, *Tillius* interprets to belong to *Cilicia*, *Bochart* to *Spain*, others to the *East Indies*. *Cocceius* intimates, that whoever in those days took a long voyage to a remote country was said to go to *Tarshish*: and it is certain the *Tarshish* mentioned *2 Chron.* xx. 36, 37. and that *Jonah* i. 3. could not be one and the same city or country. *Hammond* understands *Phœnician* vessels and the instruments of all their wealth; God when he pleased could split upon a rock, break to pieces by means of a wind, or by the sudden and violent blasts of an unaccountable despicable east-wind shatter their whole shipping. *Mudge* understands it as a proverbial expression used when the designs of proud men are blasted.

SECT. 38.

PSALM  
xlviii. 8.

which is sacred, and its inhabitants who are peculiarly devoted to that God who hath appointed to all men the bounds of their habitation; I repeat it, concerning this city particularly distinguished, and claimed as his own for the privileges wherewith he hath favoured it, we are fully assured, that the eternal God hath settled it upon the firmest foundation; hath protected, and whilst his statutes are duly observed in it, ever will protect; never in any case desert or abandon it.

- 9 These testimonies and experiences naturally lead us to represent to our minds in the strongest images, what inestimable mercies and favours we may always expect, most beneficent God, from thy bounty and goodness; whenever under any emergencies and difficulties we offer up our prayers and praises in thy temple, towards the most holy place.

- 10 In proportion as the standing marks of thy superiority, and displays of thy perfections

9. We have thought of thy loving kindness, O God, in the midst of thy temple.

10. According to thy name, O God, so is thy praise unto the ends of the earth: thy <sup>c</sup> right hand is full

<sup>c</sup> An allusion as is supposed to a ceremony of the law at the consecration of a priest to fill his hands with parts of the sacrifices; whence it became an Hebrew idiom signifying to consecrate.

full of righteousness.

fections and providence are attended to and understood, O thou sole original of all existence and happiness, with thy wisdom omnipotence and benevolence be celebrated, to the extremities of this land; and to the utmost extent of intelligent being: the exertions of thy power, and instances of thy interposition and authority are remarkable for equity and beneficence, overflow with extraordinary circumstances of cordial goodness and mercy.

SECT. 38.  
PSALM  
xlviii. 10.

11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Let the whole city of *Jerusalem* particularly mount *Zion*, on this occasion of festivity, appear in one general state of mirth and pleasure: let all the cities of lesser rank, and towns and villages of *Judah* with united affections join their brethren in the solemnity: for, O thou best of all Beings, it is to acknowledge the rules of thy dealings, and celebrate the manifestations of thy goodness and mercy that we are assembled.

12. <sup>d</sup> Walk about Zion, and go round about her: tell the towers thereof.

In a joyful procession fetch <sup>12</sup> a regular compass about mount

<sup>d</sup> *Mudge* understands as insultingly directed to the kings who had come up and walked round, and gone off again; he bids

ECT. 38. mount *Zion*; walk the whole round on every side: make

PSALM  
xlviii. 12.

accurate observations on the multitude of her strong and lofty citadels.

13. Examine fully the strength of her different fortifications; consider seriously the magnificence of her palaces or castles; that you may be able to transmit the surprising account to the succeeding age and generation.

14. For these clearly specify, that the Almighty and Eternal God, who hath thus conveniently situated and impreguably defended us, that we may adhere to his truth and obey his laws; will to all purposes be our God and support, through all the successive periods of time to an endless eternity: he will kindly lead us along our course of temporal life, and direct us in what belongs to death, and what is beyond it.

13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14. For this God is our God for ever and ever; he will be our guide even unto death.

bids them take special notice, that they may tell the next generation that it would be in vain to make an attempt against *Jerusalem*, which was so defended by God. This does not seem so well to agree with the context.

<sup>c</sup> Some interpret, *he will lead us over death*, i. e. as conquerors, and enable us to triumph over this king of tyrants. The Syriac renders, *he shall lead us above from death*.

## PSALM XLIX. SECT. XXXIX.

*Invitations to the instructions of wisdom. The uncertainty of life a reason for early attending to them. Reviews of virtuous practices the noblest consolations against age, sickness and mortality. The folly of ambition avarice and envy. An ode or psalm directed to the chief musician to be performed by the sons of Korah.*

PSALM xlix. 1.

**H**EAR this, all ye people; give ear all ye inhabitants of the world.

2. Both <sup>f</sup> low and high, rich and poor together.

P S A L M xlix. 1.

**W**HATEVER nations people you belong to, let me urge you to form distinct clear ideas on the subject I am going to represent to you; deny me not your closest attention to it, all ye inhabitants of this transitory world.

It alike concerns people in <sup>2</sup> the lowest condition of dependance and obscurity, with those of the highest rank and most illustrious distinguished character; the man of fortune and opulence and the most indigent and distressed; even

<sup>f</sup> A man of high degree in the *Hebrew* is *Ish Gadol*, and *Ish mibod*, &c. and though this distinction betwixt *Adam* and *Ish* be not always observed; yet we find two or three instances in the psalms of sons of *Adam* and sons of *Ish*, opposed and distinguished as men of low degree and high,—particularly this and *Psalms* lxii. 9.



SECT. 39. all of every age, place and station.

PSALM  
xlix. 2, 3.

Being in its own nature truly important but frequently mistaken or neglected, my unreserved free discourse shall publish the noblest science of divine moral wisdom: and my reflections duly state the relations and differences of things, in order by the exactest balances of an impartial judgment, to form men's minds to the love of truth and virtue.

- 4 I am positively determined as to myself, and I most sincerely wish all others to pursue the same maxims; in the days of my youth to apply myself diligently, by means of traditional observations, proverbial sentences, comparisons or similes in whatever quarter I can meet with them, to the acquisition of religious instruction: I will give the publick truly important sentiments, by digesting them into natural  
easy

3 My mouth shall speak of wisdom: and the meditation of my heart shall be of understanding.

4. 8 I will incline mine ear to a parable; I will open my dark sayings upon the harp.

8 I will *play to it*, a metaphor, as Bishop *Hare* observes, taken from musicians, who in playing upon the harp listen very attentively to what they are performing. The *Syriac* renders חֲמִימָתִי *anigmata mea* sive reconditum sensum meum. And *R. Sal.* says the *ænigma* was, *why should I fear, &c.*

easy odes or songs, and directing them to be performed on musical instruments. SECT. 39.  
PSALM  
xlix. 4.

5. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about.

For where is the equivalent of time devoted to any other purpose; or on what imaginable account should I so behave now as to fear hereafter; and enhance the inevitable vexations and anxieties of declining life with sad reflections and dismal prospects, arising from the past misconduct of unexamined youthful days.

6 and 7. They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother,

Old age, and death the common fate of all men I am fully resolved to render as easy and happy as possible: for if I was, renouncing sensual pleasure, to indulge avarice

K 2

<sup>h</sup> Taylor in his concordance renders the *distortions of my heels, &c.* when my foot-steps are in such a weak and sliding condition, that I cannot avoid falling. The distortions of the heart and action from that which is right to that which is wrong is commonly translated iniquity. The LXX. interpret by the symbolical term Πτερνυς, which Hesychius and H. Steph. explain the goings or behaviour of his past life. Hammond explains, is there any reason for a pious man to apprehend death with any disquiet, when it begins its close approaches, and is most unavoidably ready to seize on him?

<sup>i</sup> Literally, *by redeeming shall not redeem*, i. e. shall not by any means be able to redeem, &c. *A man shall not give his ransom or price of equal value to God.* Some render the next ver. the redemption of the soul or life costs very dear, but then it is a singular eternal redemption, that once wrought

SECT. 39. varice or ambition, I plainly  
 see the consequence, and that  
 they who are most confident  
 of their safety from power or  
 wealth, and are puffed up  
 with vain glory on account  
 of their affluent fortunes and  
 increasing riches, not one of  
 them can by all his power or  
 riches redeem either himself  
 or his brother from death;  
 nor can they give to God  
 under whose direction is life  
 and death the price of his re-  
 demption: it is impossible  
 they should secure either a  
 mortal from dying or a sinner  
 from punishment.

PSALM  
 xlix. 7.

brother, nor give to  
 God a ransom for  
 him:

8 (For the rescue or deliver-  
 ance of the life or soul is of  
 too valuable consideration  
 and important a nature, for  
 him lightly and on account  
 of any worldly matters to ad-  
 mit such an event; it shall  
 never return to its former  
 state, but utterly ceaseth to  
 be what it was before.)

8. (For the re-  
 demption of the soul  
 is precious, and it  
 ceaseth for ever.)

9 That he should be favour-  
 ed with a repetition of being,  
 or such a continuance of it as  
 is fixed and permanent, with-  
 out

9. That he \* should  
 still live for ever, and  
 not see corruption.

wrought never need be repeated, he shall never dye any  
 more.

\* Vejehi, so as that he may live for ever.

out intermission and everlasting; so that he should not be obliged to submit to, nor have occasion to be apprehensive of his being spoiled as to his present form of existence, and dissolved or destroyed.

10. For he seeth  
that wise men \* die,  
likewise the fool and  
the brutish person  
perish, and leave  
their wealth to  
others.

He has not the least ground <sup>10</sup>  
of reason to expect this; for  
if riches could save, it would  
be when they are in the hands  
of wise men, but contrariwise  
he every day sees that the  
most prudent and considerate  
leave the world in like man-  
ner as the unthinking, and stu-  
pid: those who live as if they  
were brutes are lost by death:  
and having no further oc-  
casion for or concern in it  
leave their wealth to survivors,  
and not unfrequently to be  
possessed by strangers.

11 Their inward  
thought is, that their  
houses shall continue  
for ever, and their <sup>1</sup>  
dwelling-

The rich and mighty in <sup>11</sup>  
this respect act a most in-  
consistent part; they must  
K 3 needs

\* A distinction seems here observed betwixt *dying* and *perishing*, the latter may denote, departing this life without any hopes of happiness in another: and *are forced to leave*, &c. Others might be rendered *strangers*, not of their family, to those they did not design it for; and with whom nevertheless it shall remain, never revert to the kindred of the original proprietor, nor yet any memorials.

<sup>1</sup> Some interpret the latter part of this ver. of monumental inscriptions. "There is nothing left but their names  
"inscribed on heaps of earth."

SECT. 39.

PSALM

xlix. 11.

needs be sensible that they are liable to the same incidents of mortality as other men, and must leave their riches for others; yet the only ideas they make familiar to themselves are entirely secular: and they plainly act as if they only believed and designed, without any further reference, that their houses shall remain for ever, and their dwelling places descend from one generation to another: and therefore call their lands after their own names; hoping to purchase to themselves an imaginary immortality in these magnificent houses which they build, and in their lands which are thus called by their names.

12 They are disappointed in the great object of their most eager wishes; and all their glory is as short-lived as themselves; they continue not in a settled state, they shall carry nothing away with them, and shall fall like the beast, which no sooner perishes than it is forgotten; so have they no pre-heminence or excellence above the beast.

This

dwelling-places to all generations; they call *their* lands after their own names.

12. Nevertheless, man *being* in honour <sup>m</sup> abideth not: he is like the beasts that perish.

<sup>m</sup> *Abideth*, literally *shall not lodge*, or *stay a night*.



13 This their way  
is their folly; yet  
their posterity ap-  
prove their sayings.  
Selah.

This their manner and custom to aim at giving fixedness and permanency to that which is naturally unstable and fluctuating, or to perpetuate their name and grandeur, is an instance of their extreme folly and stupidity: and yet their posterity will not see this folly, but do approve what their ancestors have said and done, follow their examples, or act over again the same extravagance and absurdity.

SECT. 39.  
PSALM  
xlix. 13.

14. Like <sup>n</sup> sheep  
they are laid in the  
grave, death shall  
feed on them; and  
the upright shall  
have dominion over  
them in the morn-  
ing, and their beauty  
shall consume in the  
grave from their  
dwelling.

They go together in great numbers and a constant succession to the region of the dead, and there are disposed of like flocks of silly sheep; are no more able to defend themselves than those helpless creatures: death exercises an absolute tyranny over them. On the morrow when they are enquired for, especially at the resurrection of the last day when they are to pass the final audit; those who have

K 4

acted

\* It has been observed, that death is here compared to a shepherd, not as the *English* renders, *feeding upon* but governing and conducting men in the *sheol*, or *elysian* fields as his flock, to signify how they go out of life, and die as ordinarily and regularly as sheep are lead to their pasture. But in the resurrection the just and upright alone shall triumph and reign to eternity.

SECT. 39. acted sincerely according to  
truth and righteousness shall  
have infinitely the advantage  
of them, shall make them to  
come down: in some sense,  
as honoured to be assessors  
with the supreme judge shall  
be their Lords and judges:  
long before that solemn  
period their beauty strength  
and frame of their whole  
body will be worn out, entirely  
consumed in the silent  
grave, to which they were  
carried from their delightful  
places of habitation here on  
earth.

PSALM  
xlix. 14.

15 But though I also die at  
the appointed time, yet I  
shall have this comfort that  
God will not only call me  
back again from the place  
and state of the dead; but receive  
me as his peculiar  
charge unto himself with  
marks of favour and in the  
most glorious manner.

16 My advice therefore to all  
men of upright virtuous  
lives is, never be you concerned  
or afflicted on account  
of an ungodly wicked man's  
increase in worldly goods, that  
wealth flows in upon him,  
his family is greatly promoted,  
or an extraordinary weight

15. But God will  
redeem my soul from  
the power of the  
grave; for he shall  
receive me. Selah.

16. Be not thou  
afraid when one is  
made rich, when the  
glory of his house is  
increased.

weight of power and earthly dignity happen to crown his days.

SECT. 39.

PSALM

xlix. 16.

17. For when he dieth, he shall carry nothing away: his glory shall not descend after him.

For notwithstanding these seeming advantages it is impossible that he should be truly happy; the whole term of human life is limited to so short a period that he cannot long and may but for a very little time enjoy them: death shall strip him of all, reduce him to the lowest poverty; neither out of his greatest affluence can he secure and carry along with him the smallest moiety: his splendour and magnificence shall not come down to his latter end, or follow him into a separate state.

18. Though whiles he lived, he ° blessed his soul: and men will praise thee, when thou doest well to thy self.

During his temporal life 18 indeed, he esteemed himself happy, and demanded uncommon notice and homage: if you acquire enjoy and bountifully communicate a multitude of riches, your signal favours will be recorded, perhaps

° Some translate, while he lived his soul blessed him; and as long as thou indulgest thyself, it [or thy soul] will bless thee: the *Hebrew* verb בָּרַךְ being often applied to acts of sensual gratifications. Others the worldling applauded himself in his life time for his present felicity: but those shall be praised who do that which issues in their eternal good and happiness. *He the good man shall die in peace, they the wicked shall never know comfort.*

SECT. 39. haps a monument be raised  
to transmit your names.

PSALM  
xlix. 18, 19.

However in the end he shall go the way his fathers have gone before him, and fare as they have done: but being a wicked man he could never partake of any solid satisfaction, and shall by no means possess; shall be totally secluded from the future light of eternal life and blessedness.

20 That mortal man who is exalted to the highest dignity and intrusted with invaluable advantages, that yet is destitute of wisdom and discretion how to manage them; and not duly apprized of the instability of all sublunary circumstances with the importance of futurity; both in his life and death most nearly resembles, can pretend very little superiority to the beasts that perish.

19. He shall go to the generation of his fathers, they shall never see light.

20. Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

PSALM L. SECT. XL.

*A general summons to an audit before the Almighty concerning the state of religion. Sacrifices and ritual observances performed by wicked men detestible. Truly grateful hearts and obedient virtuous lives the most acceptable service. A psalm composed or to be performed by* <sup>p</sup> *Asaph.*

PSALM L. I.

**T**HE mighty God, *even* the LORD hath spoken, and called the earth from the rising of the sun, unto the going down thereof.

2. Out of Zion the perfection of beauty, God hath shined.

PSALM L. I.

**T**HE Creator LORD and <sup>SECT. 40.</sup> Judge of the universe <sup>PSALM</sup> hath asserted his right in promulgating laws to, and appointing a sovereign test for, all his intelligent and accountable off-spring without exception that inhabit this sublunary world. <sup>1. 1.</sup>

Out of the tabernacle: <sup>2</sup> placed on mount Zion: in a very affecting manner with peculiar symbols, and the most perfect finishings of external ornament and magnificence, the divine attributes are declared, and his commandments, his glory power and goodness.

In

<sup>p</sup> 'Tis not fully determined who *Asaph* was, whether the *Levite* who was contemporary with *David*; or the seer of that name mentioned 2 *Chron.* xxix. 30.



SECT. 40.

PSALM

1. 3.

In equal splendour and majesty that our everlasting GOD once signified his supreme pleasure from the lofty summit of burning *Sinai*, shall he descend to bring about the most important revolution: neither shall any power daunt, bribes corrupt, or cunning delude him from entering upon and completing a most equitable and impartial procedure: as it were a devouring fire shall lick up and consume the dry stubble that comes in his presence, and a violent tempest sweep away the dust, or whirlwind disperse the chaff all around him.

4. He shall command the angels, inhabitants of the upper heavenly world, to give their attendance, and the spirits

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

\* *Come, Hammond* interprets this psalm of the propagation of Christianity with the circumstances that attended it. The images are sublime and striking; and seem pertinently applicable whether intended or not of it to the most significant and important of periods, represented in the following lines.

Sure, it is doomsday —

— See the heavens and earth and air  
All on fire! the very seas, like molten glass,  
Roll their bright waves, and from the smoaky deep  
Cast up the glaring dead! the trumpet sounds  
And the swift angels skim about the globe  
To summon all mankind.

spirits of just men made perfect once probationers upon this earth to be present; or he shall appeal to heaven and earth requiring both to be witnesses to the equal manner of his executing judgment upon his assembled people; vindicating the just and punishing the guilty.

SECT. 40.

PSALM

l. 4.

5. Gather my saints together unto me: those that have made a covenant with me by sacrifice.

Sound loud your trumpets, 5  
faith the judge of quick and dead, and convene to be disposed of as they shall be found to deserve, those among mankind upon whom I have bestowed peculiar extraordinary advantages and privileges; who have professed true religion, and voluntarily obliged themselves by especial most solemn engagements to worship and serve me with a perfect heart and a willing mind.

6. And the heavens shall declare his righteousness: for God is judge himself. Solah.

Correspondent to the foregoing appeal, the angelick tribes shall doubtless give in their testimony; and avow publickly his sentences as perfectly conformable to the rules of truth and right, wisdom and goodness: neither in the nature of things is it possible to be otherwise, for God himself who is infallible and most impartial, conducts the

SECT. 40. the judicial process, and by  
 invariable maxims determines  
 the grand importance.

PSALM

1. 6.

7 There is not the least question but his final decisions will be as follow,—Give attention, my peculiar people, as called here by my proclamation to understand what infinitely concerns you, and you shall hear it pronounced from my own lips: O ye descendants from my upright and faithful servant *Jacob*, I will make a most express full and peremptory declaration concerning behaviour or duty which was from the beginning, and is designed to stand and hold invariably to the end of time: I solemnly protest unto you, and wish to fix in your mind the certainty of this truth, that my existence and attributes, the relation I stand in to you and all mankind, and the obligations I have conferred upon you are the ground and foundation of all true religion.

8 I will not determine characters, or adjust these affairs by reasons and considerations taken from your sacrifices; or your richest burnt-offerings whether they have or they have not been presented to obtain

7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, even thy God.

8. I will not reprove thee for thy sacrifices, or thy burnt offerings, *to have been continually* before me.

obtain mine acceptance, constantly as the proper seasons returned and with all suitable external ceremonies. SECT. 40.  
PSALM  
1. 8.

9. I will take no bullock out of thy house, nor he-goats out of thy folds.

I will not esteem a bullock, fattened at the stall, nor the choicest he-goats of your flocks, as a satisfaction to my justice for your voluntary errors, a substitute in the room of moral virtue, or a sufficient atonement for your deliberate crimes.

10. For every beast of the forest is mine, and the cattle upon a thousand hills.

Had I need of or delight in this kind of service, I command as my absolute property the greatest plenty and variety: for, by virtue of a prior right than that of any other who may lay claim to them, every beast of the forest is my own: and the numerous flocks which ascend the craggy cliffs, browse upon high lands, or cover a thousand hills are part of my boundless possessions.

11. I know all the fowls of the mountains: and the wild beasts of the field are mine.

I perpetually inspect, and am perfectly acquainted with so as to dispose of at pleasure, not only domestick animals and tamer fowls, but birds of prey which frequent the highest mountains: and as if I constantly folded them, wild

\* Mine, some interpret at my call, or as the Genev. est a *divine* commandment.

SECT. 40. wild beasts that live at large

which man cannot subdue,  
are in entire subjection to me.

PSALM

l. 11.

12 If it were possible that I had human imperfections and appetites, and was destitute of sustenance and suffered hunger, I would not have recourse to thee, indigent man, for supplies; for the produce of the most fertile parts of this whole inhabited earth is mine, and every thing wherewith it is so abundantly provided or replenished.

13 Can such gross and absurd imaginations ever gain credit, that your most expensive offerings have the least signification in the way of addition to my consummate happiness? or that in like manner as you are nourished with wholesome diet, so I, a pure spirit, am refreshed with eating the flesh of sacrificed bulls, or drinking the blood of slain goats?

14 What will avail most to obtain the Almighty's favour and be most beneficial to yourselves, if you sincerely desire to accomplish these great ends of homage, is truly expressing what a grateful

12. If I were hungry, I would not tell thee, for the world is mine and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

14. Offer unto God thanksgiving, and pay thy vows unto the most high.



ful heart dictates for daily SECT. 40.  
mercies, and habitually acting PSALM  
under the influence of the 1. 14.  
laws of virtue; or regularly  
performing your engage-  
ments of universal righ-  
teousness.

15. And call up-  
on me in the day of  
trouble; I will de-  
liver thee, and thou  
shalt glorify me.

And as to any perplexities <sup>15</sup>  
and even the greatest distres-  
ses you may meet with, im-  
plore my concurrence with  
your prudent and vigorous  
endeavours; and doubt not,  
I will provide means for your  
deliverance; and you shall  
ever have occasion to regard  
me with the highest pleasure  
as your benefactor, with the  
utmost reverence and con-  
fidence as your sovereign de-  
fender.

16. But unto the  
wicked God saith,  
what hast thou to do  
to declare my sta-  
tures, or that thou  
shouldest take my  
covenant in thy  
mouth.

But unto the wicked ene- <sup>16</sup>  
my of God truth and virtue,  
whose passions are ungovern-  
ed and his actions pernicious  
to mankind, a just and good  
God declares; what hast thou  
to do, or how canst thou pre-  
tend to explain the rules of  
right and laws of other mens  
actions, whilst thou art doing  
wrong and prescribing no  
limits to thy own: or profess  
and teach with zeal and fer-  
vour my grants of favour,  
or promises of blessing; whilst  
in

SECT. 40.

PSALM

l. 16.

in thy own practice thou shewest no regard to the terms of those grants, the conditions of those promises.

17 This is palpably and notoriously manifest, seeing thy own studies and manners contradict the plainest suggestions of wisdom and virtue: and so far from applying and conforming to my precepts, the course of thy life throws the greatest neglect and contempt upon them.

18 Thou hast publickly countenanced, and in similar vices at least, held constant communion with men of the most profligate lives and vilest characters; upon fixing thine eyes upon a thief thine arms embraced, and thine adherence and support protected him: and thou has been a partner with adulterers, if not actually in their crimes yet in skreening them from justice: neither with any modesty or to any effect couldst thou

17. Seeing thou hatest instruction, and castest my words behind thee.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

The *Heb.* signifies to *embrace*, *adhere to* with a pleasing consent, or chearful ready compliance. Or as the *LXX.* interpret *thou runnest with him.* *Mudge* renders, thy tongue *stringeth* deceit, gives a whole string of it, that is, joins deceit to deceit. The next ver he explains, *they run one into another.* Thou art *always* — again speaking endeavouring to throw down, to trip up the heels of thy own mother's son.

thou attempt to reclaim them, SECT. 40.  
being thyself guilty of the PSALM  
same or equal enormities. 1. 18.

19. Thou givest  
thy mouth to evil,  
and thy tongue fram-  
eth deceit.

Thou givest thy discourse 19  
a most licentious vile liberty,  
to sow discord, create vexa-  
tion, or do mischief; thy in-  
vention in the most artful  
manner connecteth, or joineth  
together and dresseth up in  
words killing slanders, the  
most pernicious calumnies.

20. Thou fittest  
and speakest against  
thy brother; thou  
slandereest thine own  
mothers son.

Thou appliest thyself with 20  
assiduity and unwearied con-  
stancy, in violation of the  
strongest ties, to report or  
attest things to the prejudice  
of thy countryman, friend  
or kinsman: thou hast even  
given out slanders and endea-  
voured to fix scandals upon  
thy nearest relative and own  
brother.

21. These *things*  
hast thou done, and  
I kept silence: thou  
thoughtest that I was  
altogether *such a one*  
as thy self: *but* I  
will reprove thee,  
and set *them* in order  
before thine eyes.

These are ascertained no- 21  
torious facts, which thou hast  
not inadvertently and through  
infirmity, but deliberately  
committed and frequently  
repeated; and all the while  
as if I could not hear and  
speak, or would not observe  
and resent, in order to afford  
space for repentance I have  
deferred just punishment:  
which is farther highly pro-  
voking, thou hast I find most

SECT. 40.

PSALM

l. 21.

perversely interpreted all my patience and indulgence into an approbation of the vilest courses, and encouragement to proceed securely in them: which I cannot bear, but in due time will convince you of wrong done, make you sensible of your faults by sufferings: and in order to satisfy all impartial judges that I inflict proportionable miseries, will range them in a proper disposition and match them exactly one to another, that even you yourselves may be forced to own, you received nothing but what was due to them.

22 Now I advise and beseech you, be admonished; and instead of offering sacrifices, act with judgment and prudence, you who in throwing contempt upon moral obligations, and violating the laws of piety and virtue have most impiously affronted and highly provoked Almighty God: lest you feel the dreadful effects of my final displeasure—there is no rescuing you from my hands, nor a possibility but by intervening repentance of avoiding endless and intolerable torments.

22. Now consider this, ye that forget God, lest I tear you in pieces, and *there* be none to deliver.

The

23. \* Whoſo offereth praiſe gloriſieth me: and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.

The only worth of external professions, is the ſpiritual ſacrifice, the religious gratitude, and virtuous obedience they are connected with, expreſſive of, or ſubſervient to: and this is the ſum of all. " I look upon  
" him only as the man  
" that honours me, who  
" offers before me a truly  
" good and grateful heart;  
" and none but the man that  
" ſets himſelf to order his  
" courſe of life aright, and in  
L 3 " ſome

SECT. 40.

PSALM

l. 23.

\* From the two laſt verſes *Mudge* ſuppoſes the title of this psalm to be wrong, and that it was written during the captivity. Might not theſe, if they are neceſſarily limited to the captivity, be added by way of accommodation to the ſtate of affairs at that time, and yet the original deſign of the psalm be as ſpecified in the title? Or as *Peters* obſerves, " That the psalms have paſſed through more than  
" one edition, and have been altered and adapted to a new  
" occaſion is what may be collected from comparing the  
" psalm itſelf with the title. In particular, this confeſſedly  
" a psalm of *David*, and ſo entitled has a prayer at the  
" concluſion, that does not ſeem very reconcilable with  
" the circumſtances of things in *David's* time, but ſuits the  
" *Jews* in their captivity; and therefore was probably  
" added at this time, to make this penitential psalm of  
" *David's* more uſeful to them, by annexing this ſhort  
" prayer for their return and the rebuilding of *Jeruſalem*,  
" in the two laſt verſes—*Be favourable, &c.* Theſe alterations or additions are all along ſuppoſed made by perſons duly qualified for it, viz. prophets or inſpired perſons: of whom they ſeldom wanted one at leaſt, in every king's reign. And in the captivity they had  
" *Ezekial, Daniel, Eſdras*; as after the captivity, *Haggai, Zechariah, Malachi*." *Crit. Diſſ.* p. 334:



SECT. 40. "some measure actually does  
 "do it, shall ever find pro-  
 PSALM "tection and blessing from  
 l. 23. "God."

PSALM LI. SECT. XLI.

*Mercy implored. Sin humbly acknowledged. Truth and sincerity of repentance professed: and declared more acceptable than sacrifice. Zion and Jerusalem interceded for with engagements to offer the sacrifices of righteousness. Directed to the master of musick, a psalm of David, when the prophet Nathan had waited upon to admonish him, on account of his adultery with Bath-sheba.*

PSALM li. i.

SECT. 41.  
 PSALM  
 li. i.

**U**NDER the deepest sense of my own guilt and misery I address and humbly beseech thee, most gracious God and father, correspondent to thy undeserved and extraordinary benignity to have mercy upon me: agreeably to thy multiplied expressions and most exquisite feelings of pity and tenderness, wipe away the stains, and be reconciled to me notwithstanding the aggravations of my known revolt from thee, and wilful disobedience of thy laws.

PSALM li. i.

**H**AVE mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

As

2. Wash me thoroughly from mine iniquities, and cleanse me from my sin.

As fullers do with garments to give them a spotless cleanness, most holy GOD, do thou apply to me whatever plenty and variety of expedients thou approvest to purify me from moral pollutions; from direct contradictions to the plainest suggestions of duty and virtue: as the priest to cleansed lepers, do thou upon my return to obedience pronounce me clear from the penal consequences of my most gross error.

SECT. 41.

PSALM

li. 2.

3. For I acknowledge my transgressions: and my sin is ever before me.

For I am far from denying, 3  
or ever attempting to conceal  
L 4 or

u The following lines seem elegantly to express the psalmist's case, and may not be disagreeable to the poetick reader:

——— 'Tis ever thus  
With noble minds, if chance they slide to folly  
Remorse stings deeper, and relentless conscience  
Pours more of gall into the bitter cup  
Of their severe repentance.

In the corrupted currents of this world,  
Offence's gilded hand may shove by justice;  
And oft 'tis seen, the wicked prize it self  
Buys out the law: but 'tis not so above;  
There is no shuffling: there the action lies  
In its true nature; and we ourselves compelled  
To give in evidence. What then? What rests?  
Try what repentance can! What can it not?  
Bow stubborn knees; and heart with strings of steel  
Be soft as sinews of the new-born babe:  
All may be well.

The

SECT. 41.

PSALM

li. 3.

or palliate my wilful prevarication with and vile transgression of God's most righteous laws: and if I was in the least inclined to do it, yet the conscious guilt would flash confusion into my face; for the reflections of inward bitter compunction, like an executioner or relentless fury, never, not for one single moment leave me.

4 What I am in the highest degree concerned for, and cannot but tremble to think of is, O God, that I have presumptuously violated thy will and law; and committed this great wickedness in thy presence, in despite of thy threatenings, and at the expense and forfeiture of thy favour; whence likewise thy invaluable interest of truth and virtue will suffer: I freely declare this, and that I am heartily willing to make all the atonement of a publick confession or any thing else in my power, that thou mayest be acknowledged to be just and

4. Against thee only have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

The LXX. render *νικῶν* overcome, i.e. as *Buddens* and *Stephens* observe the word signifies in judgment as well as battle, כִּכָּן being a forensick term and denoting a judicial acquittance. Some interpret that being a king he could not be subjected to any human tribunal, yet when the affair came to be debated before God he was certain to be cast.

and good in all that thou  
 hast expressed concerning  
 me; and fully vindicated it  
 ever men should be tempted  
 to call in question the rea-  
 sonableness and equity of thy  
 proceeding with me.

SECT. 47.  
 PSALM  
 li. 4.

5. Behold, I was  
 shapen in iniquity:  
 and in sin did my  
 mother \* conceive  
 me.

It is very certain, as if 5  
 crimes and infamy had given  
 me birth and I had been a  
 son of fornication, or the very  
 seeds of my generation had  
 been corrupted, that my error  
 is of the foulest most enor-  
 mous kind; and my trespass  
 an indignity to human nature.

6. Behold, thou  
 desirest truth in the  
 inward parts: and  
 in the hidden part  
 thou shalt make me  
 to know wisdom.

It is on the other hand 6  
 very evident, and what my  
 punishment fully continues  
 me of, that thou hast made  
 man upright, and expected  
 him to maintain his integrity:  
 that thou art not contented  
 with a superficial appearance  
 of goodness: thou lovest truth  
 and sincerity in the bottom  
 of the heart; this thou art  
 now

\* Literally as *Edwards* observes, *warmed me*: i. e.  
 cherished or nursed me after I was born. He was a sinner  
 from the womb, an idiom in several languages with some  
 small variation in the form of expression for a great sinner  
 or a very bad man who had contracted exceeding evil  
 habits: as being separated from the womb denotes a good  
 and virtuous one. Some part of the paraphrase of the  
 next ver. is taken from *Mudge*. *Truth in the inward parts*,  
 i. e. an hearty sincere obedience both of the actions and  
 the affections and thoughts. But some understand the  
 5 ver. as an extenuation, as if he had said, I am only a  
 mortal man born of a woman.

SECT. 41.

PSALM

li. 6.

now teaching me, and thy corrections plainly tend to give me a right understanding of things, and to work it deep into my mind.

7 Asceremonial uncleannesses according to the law are purified with sacred sprinklings, so do thou lead me by the considerations of religion to rectify and make all possible amends for my moral defilement; then shall I be exempt from the punishment of it: by the strongest convictions of the supreme excellence of virtue and piety free my mind from all dispositions or inclinations to what is evil and criminal; then shall I acquire a moral rectitude and purity, like

7. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

7 By a very pertinent and striking image, the psalmist is supposed to be comparing his condition to that of a leper under the law. But is it not a mistake, to suppose that the ceremonies alluded to cleansed from moral pollution; or that any thing but repentance was ever allowed to atone for this kind of guilt? At least adultery murder and idolatry do not seem to have been in the number of crimes, for which the law made any provision of atonement. *Hyssop* is said to be an herb which grows in great plenty on the mountains near *Jerusalem*; of a bitter taste, but sweetened with honey was commonly eaten. It was tyed to a cedar-stick with a scarlet twine, and used in the sacred sprinklings of water and blood. The sponge is supposed to have been tyed about a bunch of it for our Lord upon the cross, that with the vinegar he might suck the bitterness of the *Hyssop*. vid. *Cels. Hierob.* Part. I. p. 407. *Hiller. Hierophyt.* Part. II. p. 45. *Numb.* xix. 19. *Lev.* xiv. 7. 16. 27. 51. *Gusset.* p. 248.



8. Make me to hear joy and gladness: *that* the bones *which* thou hast broken may rejoice.

9. Hide thy face from my sins; and blot out all mine iniquities.

10. Create in me a clean heart, O God; and renew a right spirit within me.

like the most perfect whiteness of new-fallen snow.

Favour me with such messages of peace and tokens of mercy, as may recover my wounded sorrowing spirit to a placid chearful state: grant that my enervated feeble heart may retrieve its former strength and vigour; which, like being stretched upon a cross stoned or rebels-beaten lying under thy displeasure has exhausted.

My errors cannot but always remain open to thine Omniscience, but do not strictly animadvert upon nor according to the laws of rigorous justice punish them: as to any future judgment and sentence of condemnation for my past evil courses as it were, erase them out of thy eternal records; never hereafter cite them to my shame and confusion.

Once I acted steadily up to the rules which nature and reason dictate; my heart was clear from all inordinate corrupt affections; and my spirit and temper fixed and constant as to the future prevailing regard of truth and virtue: at present I am truly like a spoiled

SECT. 41.

PSALM  
li. 7, 8.

SECT. 41.

PSALM

li. 10.

spoiled production or demolished building: and humbly beg, Gracious God, that by the reestablishment of reason conscience and good moral principles within me, thou wilt as it were new create, restore and confirm me in thy faith and fear.

11 However deserved and just thine indignation is, yet do not in this ruinous condition utterly depart from and abandon me: withdraw not those usual ordinary means and influences of thy spirit and power, whereby thou art graciously pleased to support and enable men to attain or preserve the purity and holiness of their minds and lives.

12 Recal to my uneasy breast that pleasing hope I once possessed of thy ready help in times of greatest danger: and from this servile abject state I have reduced myself to, raise me to a just sense of liberty and generosity; keep me unalterably firm and steady to the future practice of virtue and piety.

Then it will be in my power, from my own happy experience of thy lenity and boundless mercy, and it will be

11. Cast me not away from thy presence; and take not thy holy spirit from me.

12. Restore unto me the joy of thy salvation: and uphold me *with thy* free spirit.

13. *Then* will I teach transgressors thy ways, and sinners shall be converted unto thee.

be my highest pleasure to SECT. 41.  
 encourage those who have PSALM  
 most criminally departed li. 13.  
 from them to return to the  
 obedience of thy command-  
 ments: and I do flatter my-  
 self that my endeavours this  
 way shall not be in vain, but  
 by so extraordinary an in-  
 stance, numbers of the foolish  
 and disobedient shall be actu-  
 ally reclaimed, and brought  
 to the wisdom of the just.

14. Deliver me  
 from <sup>2</sup> blood-guilti-  
 ness, O God, thou  
 God of my salva-  
 tion: and my tongue  
 shall sing aloud of  
 thy righteousness.

With an heart full of con- 14  
 trition for it, I implore the  
 forgiveness of the most a-  
 trocious of offences, which  
 in strictness deserves a capital  
 punishment, which cries out  
 for vengeance, most just  
 GOD, my only refuge, my  
 sole deliverer and redeemer:  
 and I shall never think I can  
 sufficiently celebrate thy ex-  
 treme goodness thy infinite  
 mercy.

15. O LORD, open  
 thou my lips, and  
 my mouth shall shew  
 forth thy praise.

General prevailing re- 15  
 proaches must have shut the  
 mouth of such an horrid trans-  
 gressor; and especially the  
 consciousness that I have de-  
 served them, imposed a pro-  
 found

<sup>2</sup> *Mudge* interprets *blood-guiltiness*, as has been before ob-  
 served, not blood spilt, but that debt of blood, whereby a  
 man is rendered *ενοχ* & *δυνατός*, obnoxious to the punish-  
 ment of death, i. e. any capital crime, such as adultery.

SECT. 41.

PSALM

li. 15.

found silence upon me, with regard to all religious professions and solemnities: but by fully pardoning my sin do thou enable me again to open my lips without such confusion; and as from an eminent situation with an exalted voice my mouth shall tell the news to thy glory, and openly avow the injured but important interest of religious gratitude and religious virtuous obedience.

16 For in the way of commutation for sins, or in comparison with moral goodness, fidelity and virtue, thou desirest not sacrifice; otherwise I would readily present at thine altar the richest oblations: thou wilt shew no favour on account of burnt-offerings; they do not, abstractly considered, at all recommend to thine acceptance, nor are the conditions of thy mercy.

17 The most acceptable and availing sacrifices with an holy and good God are, wherever there have been offences and trespasses, a grieved and humbled spirit: a broken and truly penitent heart that appears in future regula-

16. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering.

17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

regularity and reformation of SECT. 41.  
life, most merciful God, thou PSALM  
wilt not despise, or refuse li. 19.  
thy kind regard to.

18. Do good in  
thy good pleasure  
unto Zion: build  
thou the walls of  
Jerusalem.

Allow me further from 18  
real publick spirit to offer up  
a prayer, for the common in-  
terest and welfare of the state  
and nation, which may have  
suffered through my great  
mistakes; and humbly be-  
seech thee out of thine ever-  
lasting benignity to be fa-  
vourable unto *Zion*; and con-  
tinually promote the strength,  
honour and prosperity of  
Jerusalem.

19. Then shalt  
thou be pleased  
with the sacrifices of  
righteousness, with  
burnt-offering and  
whole burnt-offer-  
ing: then shall they  
offer bullocks upon  
thine altar.

Then agreeably to thine 19  
own institutions, and to thine  
entire approbation, thy peo-  
ple's publick devotions shall  
be performed with pious  
thankful hearts, and accom-  
panied with regular and vir-  
tuous lives.



## PSALM LII. SECT. XLII.

*A particular character of the highest pitch of wickedness described. Evil and mischief the reverse of the good Creator. When contrived boasted in, and the whole employ of the tongue to promote it, certain to be punished. The righteous triumph in this punishment. The author prosperous and thankful. Directed to the musick-master to the tune Maschil, an ode or psalm of David, when Doeg the Edomite informed Saul, that David was to be found in the house of Ahimelech.*

## PSALM lii. 1.

SECT. 42.

PSALM  
lii. 1.

**W**HY do you puff yourself up with vain glory or rave with foolish conceit, O ungodly cruel tyrant, that you have committed the grossest wickedness, and done the greatest mischief and violence? your savage proceedings are diametrically opposite to the divine nature, neither can they set aside his designs, who delights to do good and shew mercy; and will preserve me from falling into the hands of such horrid inhumanity.

2 Your tongue indeed informs of the trouble and sorrow you have invented and performed against others:  
like

## PSALM lii. 1.

**W**HY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2. Thy tongue deviseth mischiefs: like a sharp razor working deceitfully.

like one of the most dangerous instruments whetted to the keenest edge, it serves to execute the vilest schemes in the most perfidious subtle manner.

SECT. 42.

PSALM  
lii. 2.

3. Thou lovest evil more than good, and lying rather than to speak righteousness. Selah.

Which is to the last degree 3 infamous, when both are in your power and at your option; it is very evident that in a comparison you give the preference to afflicting and distressing your fellow creatures rather than promoting their welfare and happiness: and dealing in falsehood and deceiving rather than speaking conformably to the rules of truth, equity and benevolence.

4. Thou lovest all devouring words, O thou deceitful tongue.

It is your highest pleasure 4 upon every occasion to say things that are likely to swallow up those of whom they are spoken in unavoidable ruin and destruction; I have no patience with thee, O thou most insidious poisonous killing tongue.

5. God shall likewise 4 destroy thee for ever, he shall take

If you expect to escape al- 5 ways with impunity you shall be

<sup>a</sup> This is interpreted of the *shammatha*, ecclesiastical censure or highest degree of excommunication among the Jews, by which their *Rabbis* not only understand death for the sinner himself to suffer, but excision by the hand of heaven

SECT. 42. be greatly deceived; as you have meted to others GOD will measure to you again: as you have extirpated them, GOD shall totally destroy you: as a quantity of fire from the hearth he shall carry you off; and force you out of your habitation: as a tree is plucked up by the roots, he shall utterly eradicate, extinguish, abolish you; with all memorials of or family belonging to such a son of perdition and traitor to humanity.

PSALM  
lii. 5.

take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous and merciful shall observe and improve this providence, as it is naturally calculated, to confirm them in the regard of GOD and virtue: the fear of any way offending the supreme majesty; and the contempt and abhorrence of all such persons and proceedings.

6. The righteous also shall see, and fear, and shall laugh at him.

7 Pointing directly at you, they shall very pertinently observe—in the dreadful end of this carnal ungodly man learn the sad cause of his down-

7. Lo, this is the man that made not God his strength: but trusted in the abundance of his riches, and strengthened himself in his wickedness.

heaven to which he is hereby delivered up, and his posterity likewise to be entirely extirpated. By dwelling place they render place of the ark and GOD's presence, or the tabernacle: but some understand by it memorial or monumental inscription.

downfal; and moreover what SECT. 42.  
 will sooner or later be the PSALM  
 certain fate of every man that lii. 7.  
 considers not the Almighty  
 as his grand dependance:  
 but who places all his con-  
 fidence in secular power and  
 the multitude of riches; and  
 who hereby determineth his  
 mind to and establisheth his  
 purpose in the most obstinate  
 mischievous wickedness.

8. But I *am* like  
 a green <sup>b</sup> olive-tree  
 in the house of God:  
 I trust in the mercy  
 of God: for ever  
 and ever.

I never acted under the <sup>8</sup>  
 influence of these impious  
 horrid maxims, nor am I in  
 these wretched circumstan-  
 ces; like a growing flou-  
 rishing olive-tree in the  
 courts of the temple, I stand,  
 improve, and prosper upon  
 the foundation of true re-  
 ligion: the sole object of my  
 constant and perpetual re-  
 liance is the bounty and good-  
 ness of an unchangeable and  
 everlasting JEHOVAH.

9. I will praise  
 thee for ever, be-  
 cause thou hast done  
 it: and I will wait  
 on thy name, for *it*  
 is good before thy  
 saints.

And as in remarkable in- <sup>9</sup>  
 stances of exterminating de-  
 served vengeance, so on all  
 occasions will I yield my  
 ready testimony to the dis-  
 plays of thy providence; and

M 2

whoever

<sup>b</sup> 'Tis said, such trees were planted and flourished in  
 the courts of the tabernacle before the sanctuary; or  
 single trees stood in that part of the temple which had no  
 roof.

SECT. 42.

PSALM

liii. 9.

whoever are the instruments declare astonishing events to be thy dispensations. In every emergency it is farther mine unaltered purpose, by the observance of thy laws to expect thy effectual succours: this appears perfectly conformable to the rules of true religion, and what wise and good people in all ages have experienced to issue in their safety and entire satisfaction.

## P S A L M LIII.

*Degeneracy of the times. Surprizes and defeats the consequence. Restoration of Israel to their own country prayed for. A psalm of David, directed to the musick master, to be performed on an hollow wind-instrument like the flute, to the tune Maschil.*

## P S A L M liii. 1.

SECT. 42.

PSALM

liii. 1.

**T**HE wicked and impenitent, plainly declares by his immoral and disorderly practices the extinction as to his mind of all virtuous principles, the certain erasement of all religious impressions: Or, Almighty God and his providence have no proper import or meaning with him that can determine his

## P S A L M liii. 1.

**T**HE fool hath said in his heart, *there is no God*; corrupt are they, and have done abominable iniquity: *there is none that doeth good.*



his hopes or excite his fears. SECT. 42.

Understanding and wisdom  
in such wretches are nothing

PSALM

xlvi. 10.

but artifice and cunning:  
their craft is also malicious  
treacherous and execrable:  
which is most lamentable of  
all, their numbers so increase  
that there is hardly any left  
that will or dare appear in  
favour of virtue, and act  
openly and honestly.

2. God looked  
down from heaven  
upon the children of  
men, to see if there  
were any that did  
understand, that did  
seek God.

That an exact estimate  
might be taken, and judg-  
ments not promiscuously fall  
on good and evil, [speaking  
after the manner of men] the  
all-knowing and most high  
GOD, looked down from  
heaven to observe what is  
done upon earth; and to  
govern his providence with  
a friendly care of them, if  
there were any to be found  
that behaved wisely, trusted  
in his protection and endea-  
voured to obtain his favour  
by studying and obeying his  
precepts.

3. Every one of  
them is gone back,  
they are altogether  
become filthy; there  
is none that doeth  
good, no not one.

Even in the divine most  
candid and merciful judg-  
ment, there appears a general  
revolt from the laws of truth  
and virtue, a prevailing de-  
generacy and corruption of  
manners: there is truly scarce

SECT. 42. an individual that cares to retain a due sense of what is fitting, or shews the least regard to the piety or equity of his courses or practices: it would be extremely difficult to point out one among them all that does.

PSALM  
liii. 3.

4 With the strictest justice and propriety the question may be put, — Do such incorrigible stupid sinners, who in a direct contradiction to any good or happiness are incessantly labouring to promote all possible misery and distraction, understand any thing, think with reason or feel with consciousness? who no more scruple to devour my people than to eat bread; neither do they make any pretences to nor are under any restraints of moral righteousness or true religion.

5 The natural consequence of such dissolute and abandoned tempers and actions is a most dastardly cowardice in danger: indeed it abundantly appeared in their uneasy suspense, and most terrible apprehensions where there was no external cause nor visible danger: for it was not owing to any human means,

4. Have the workers of iniquity no knowledge? who eat up my people, as they eat bread: they have not called upon God.

5. There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee, thou hast put them to shame, because God hath despised them.

means, but unaccountable SECT. 42.  
 panich fears; and an especial PSALM  
 interposition of divine pro- liii. 5.  
 vidence that their forces dis-  
 persed, or covered the ground  
 with slaughtered heaps, when  
 they had encamped for a  
 siege, or were formed for an  
 engagement against his peo-  
 ple: the sole reason why you  
 are victorious, is because they  
 have dishonoured and insulted  
 Almighty G O D, therefore  
 hath he defeated, and exposed  
 them as objects of his entire  
 contempt and abhorrence.

6. O that the sal-  
 vation of Israel *were*  
*come* out of Zion!  
 when God bringeth  
 back the captivity  
 of his people, Jacob  
 shall rejoice and Is-  
 rael shall be glad.

It were most ardently to 6  
 be wished, and in due time  
 we hope shall be effected,  
 that a compleat deliverance  
 by the G O D of Zion shall be  
 wrought for *Israel*; a reverse  
 put upon our present state  
 of calamities and sufferings;  
 and our unsettled exiled peo-  
 ple be brought back from a  
 most tedious captivity to  
 their own country: then in-  
 deed in the most expressive  
 gestures the descendants of  
*Jacob* shall shew gladness,  
 and all the tribes of *Israel*  
 exceedingly rejoice.

## P S A L M LIV.

*The Almighty addressed for succour. The distress the effect of inhospitality and tyranny. His hope and trust that Providence would protect him and recompence his enemies. Promises of gratitude, and assurance of an opportunity speedily of expressing it. Committed to the master of the stringed instruments of musick to be performed to the tune Maschil. A psalm of David, when the inhabitants of Ziph, where he concealed himself, informed of, and would have betrayed him into the hands of Saul. 1 Sam. xxiii. 15. 19.*

## P S A L M liv. I.

SECT. 42.

P S A L M  
liv. I.

**B**Y thine honour and distinguished titles, O Almighty Being, thine absolute dominion and supreme perfection I beseech thee to deliver me from the present extremity of danger; and preserve and defend me by thy superior invincible power from the greatest injuries.

2 O most just God regard my supplications for obtaining plain right: my terms are express, my necessity manifest, and my manner most urgent, lend a gracious ear.

3 For strangers who were thrust out of their native country, barbarians who are destitute

## P S A L M liv. I.

**S**AVE me, O God, by thy name, and judge me by thy strength.

2. Hear my prayer, O God; give ears to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul; they

they have not set  
God before them.  
Selah.

stitute of all worth and com-  
mon humanity, stand up as  
evidences and enemies against  
me; tyrants and scourges to  
mankind for their exactions  
and oppressions study to kill  
me; they are as utterly desti-  
tute of all conscience and re-  
ligious reverence respecting  
an Infinite Being, as if no  
such Being existed.

SECT. 42.

PSALM

liv. 3.

4. Behold, God is  
mine helper: the  
LORD is with them  
that uphold my soul.

However determined and  
unavoidable, from superior  
strength and an inveterate  
malignity in my enemies, my  
ruin may seem to be; yet I  
am very certain from the di-  
vine assurance given me to  
the contrary, that they shall  
never be able to effect it;  
for verily the Omnipotent  
God is mine helper: the su-  
preme ruler is my support,  
and there can be no fear but  
my life shall be preserved.

5. He shall reward  
evil unto mine ene-  
mies: cut them off  
in thy truth.

They have more reasonable  
ground of terrible apprehen-  
sions; and in the issue a most  
righteous God shall doubt-  
less

<sup>c</sup> With them that uphold, an usual form of expression for  
an upholder or supporter. Thus *Jephtha* tells his daugh-  
ter, *thou art among* or with the troublers of me, i. e. in  
an high degree hast troubled or grieved me, *Judg.* xi. 35.  
*I am with the last*, i. e. I am the last, *Isai.* xli. 4. *Hos* xi. 4.  
*Psal.* lv. 18. lxix 26. In the Greek style the same idiom  
occurs and εἰς τὸ πλούσιον signifies only to be rich.



SECT. 42.

PSALM  
xlviii. 12.

less bring that mischief upon their own heads which they had marked me out for: as is agreeable to thy own truth and faithfulness, and their wretched demerit, do thou entirely suppress them; let thy judgments overtake and extirpate them.

6 My sacrifices and free-will offerings shall celebrate the happy occasion: my publick acknowledgments ascribe all possible dignity and glory to thy power and goodness, for they will most richly deserve the highest everlasting praises.

7 Especially am I laid under obligations to the greatest thankfulness for this deliverance, because it will be a most complete one: when I am favoured therewith, not only present perplexities shall entirely cease, but all future apprehensions vanish: and whatever can justly be desired as to the due chastisement of my enemies, rather disabling them from being further troublesome, shall appear in this extraordinary dispensation to be fully vouchsafed me.

6. I will freely sacrifice unto thee; I will praise thy name, O LORD, for it is good.

7. For he hath delivered me out of all trouble; and mine eye hath seen *his* desire upon mine enemies.

PSALM

PSALM LV. SECT. XLIII.

*Assistance implored in a strain truly pathetick and full of lamentation. Popular disturbances, and the perfidy and treachery of a favourite complained of. Their correction and suppression solicited and his own tranquillity and safety. Directed to the musick-master, to be performed on the harp to the tune Maschil. A psalm or song of David. The occasion, as is supposed, Absalom's rebellion.*

PSALM LV. 1.

**G**IVE ear to my prayer, O God: and hide not thyself from my supplication.

2. Attend unto me, and hear me: I <sup>a</sup> mourn in my complaint, and make <sup>a</sup> noise.

PSALM LV. 1.

**G**OD and father of all, SECT. 43.  
whose succour under affliction all naturally seek PSALM  
for, do not in thy dispensations appear deaf to my lv. 1.  
humble and earnest petitions: nor, thou my only refuge unaffected with, unconcerned about my distresses most pathetically laid before thee.

Dispose thy good mind to <sup>2</sup>  
a close attention, and thy gracious providence to a ready answer, such as is correspondent to thy wisdom and my peculiar requests and necessities:

<sup>a</sup> Mourn, *Mudge* renders while I weep from 77 which sometimes signifies dropping with tears.

<sup>b</sup> The radix is applied to the noise and rage of Bacchanals, *Zech. ix. 15.* Waves of the sea. *Jer. v. 22.* An invading enemy. *Jer. vi. 23.* The roaring of a bear. *Isai. lix.* The howling of a dog. *Psal. lix. 6.*

SECT. 43.

PSALM

lv. 2.

cessities: so enlarged and inflexible are my troubles and miseries that I cannot but indulge complaint, expatiate in remonstrating, and through the bitterest anguish importune, beseech, cry out aloud for help.

3 There is real visible ground for an extreme uneasiness arising from the vile calumnies, menacing language, and thundering declarations of the enemy; who as an hungry lion roaring after his prey, threaten every thing dear to me: from tyrants and restless troublers of mankind, who as a cart is loaded with sheaves of harvest, weigh me down with the heaviest oppressions and afflictions: they are industrious to load me with false accusations and fasten on me the most horrid charges: their opposition and persecution proves a violent indignation and an implacable malice and hatred.

4 Like the travel pains of a woman in a most difficult labour, such is the anguish and horror of my trembling heart: neither do my dangers seem to come much short of his who is conflicting with the agonies of death,

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4. My heart is sore pained within me: and the terrors of death are fallen upon me.

death, or all over wounded SECT. 43.  
 expiring on the ground: un-  
 avoidable mortality glares PSALM  
 full in my face. lv. 4.

5. Fearfulness and  
 trembling are come  
 upon me, and hor-  
 rour hath over-  
 whelmed me.

\* 6. And I said, O  
 that I had wings  
 like a dove! *for then*  
 would I fly away  
 and be at rest.

7. Lo, *then* would  
 I wander far off, and  
 remain in the wil-  
 derness. Selah.

An unusual consternation 5  
 and the most terrible appre-  
 hensions moreover grow up-  
 on me: and what seems to  
 intimate that it will be fatal,  
 the dreadful presages in my  
 troubled breast overpower,  
 confound, quite unman me.

Under these dismal clouds, 6  
 especially this dissipation of  
 spirit, I have truly reflected  
 and declared; — how gladly  
 should I now exchange the  
 highest envied station for a  
 peaceful calm retreat! who  
 will provide means for my  
 escape from sceptered disqui-  
 etudes and tottering thrones!  
 or who will lend the strongest  
 swiftest wings, that with the  
 quickest motion of a feather-  
 ed dove, I might vibrate in  
 the sky, or skim the air till I  
 lighted on some quiet habi-  
 tation, some settled rest.

As the frightened bird flaps 7  
 its pinions and speeds its flight  
 to the greatest distance from  
 danger, so would I haste from  
 these sad scenes of tribulation  
 and adversity; and continue  
 at least while they lasted in  
 some

SECT. 43. some obscure and safe abode  
even of an inhospitable dreary  
desert.

PSALM

lv. 8.

8 There should be nothing  
to retard, or delay a moment  
the utmost expedition of my  
passage; to be exempt from  
a condition of being truly re-  
sembling the roughest of  
storms, the driving whirl-  
wind, or the overwhelming  
hurricane.

9 Their numbers and mea-  
sures are such, that instant  
extraordinary judgments, or  
a spirit of discord and infa-  
tuation can only prevent the  
success of them: Infinite  
God, as if the earth opened  
and swallowed them up, let  
perdition of some kind seize  
them: influence them to con-  
tradict, like the ancient Babel-  
builders, who could not un-  
derstand, one another, in their  
consultations to their entire  
confusion: for I have un-  
doubted intelligence of the  
shocking progress, like the  
quickest poison, of this vio-  
lent opposition carrying on  
in the royal city, and the  
scenes of iniquity that are  
committed there.

8. I would hasten  
my escape from the  
windy storm and  
tempest.

9. Destroy, O  
Lord, and divide  
their tongues: for I  
have seen violence  
and strife in the city.



10. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

As so many guards set, they seem to consider the most atrocious crimes as their security; and fill all Jerusalem with them that they may be perfectly free from danger: all manner of calamities and distractions are most sensibly felt, and actually reign uncontrolled in every part of that sacred place which ought above all places to be preserved from them.

SECT. 43.  
PSALM  
lv. 10.

11. Wickedness is in the midst thereof: deceit and guile depart not from her streets.

They are degenerated into the lowest state and bottomless gulph of insatiable lust and brutality: insidious devices and execrable calumnies, like the natural fruit of trees, or common traffick of a town, never cease from her publick streets or broadest ways.

12. For it was not an enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him.

What greatly heightens my affliction is the unworthiness and ingratitude of the principal person concerned in it: for had one with whom I had lived at enmity loaded me with reproaches, though enough painful I could have patiently endured it: or had my

\* By a poetick striking representation, rebellion, violence and contention seem animated, made persons of, and put into possession of the city, with other combinations of moral ideas stationed as a kind of guards to defend them.

SECT. 43.

PSALM

lv. 12.

my avowed enemy spirited up an opposition and tried to advance himself upon my downfall and ruin, I should have been better guarded against his designs, and kept my affairs secret from his knowledge.

13 But the risk is much greater and the consequences are likely to be terrible when I point to the person, for it was thou thyself, a man of weight and influence, that filledst the highest department, my minister of state, and mine intimate friend.

14 No two could be more strongly connected, nor more entirely confide in each other: as a member of my privy council we joined in concerting all publick measures; and perfect harmony in the solemnities of religion seemed to fix the sacred tie of entire friendship; for from time to time we joined the great congregation in their expeditious march to the blessed tabernacle, with united hearts and hands to perform before  
an

13. But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14. We took sweet counsel together, *and*<sup>d</sup> walked unto the house of God in company.

<sup>d</sup> Some render, *we joined ourselves together to the assembly. we walked, &c.* As the Rabbis observe, they went in haste to the synagogue, but returned leizurely.

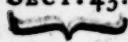
an All-discerning God one SECT. 43,  
and the same offices of de- PSALM  
votion. lv. 14.

15. <sup>e</sup> Let death  
seize upon them, and  
let them go down <sup>f</sup>  
quick into hell: for  
wickedness *is* in  
their dwellings, and  
among them.

Such dissembling hypo-  
crisy with God and man is  
clearly subversive of human  
society, and the guilty wretch  
undeserving of the common  
benefit of living in this world:  
like an exacting creditor let  
death seize upon them; to-  
tally frustrate their designs;  
and from their highest imagi-  
nary exaltation, bring them  
down in one band or com-  
pany, like the mutinous clan  
in *Moses's* days, into the low-  
est sheol; for due punishment  
in that dismal part of the in-  
visible state: it will be most  
just, for the most pernicious  
wickedness, like a constant  
inhabitant his dwelling, pos-  
sesses their hearts, and its

<sup>e</sup> Some interpret, *let death deceive them*, i. e. frustrate  
their designs: others, *forget them*, i. e. let them not die a  
natural death.

<sup>f</sup> *Quick*, the radix signifies *to live*, to *save alive*, and  
his hurry of mind or transport of passion might be urged  
for the psalmist's first killing, then dispatching them alive:  
or it might be rendered — *Let death arrest them*, or rather  
*let them be hurried down alive* both body and soul *to the*  
*place of punishment*. But the word denotes likewise a *troop*,  
*congregation* family or *body of people*: 2 Sam. xxiii. 11, 13;  
Psalm. lxxviii. 10. lxxiv. 19. and the number or person having  
been suddenly changed, *in a body or company* may perhaps  
here best express the meaning.

SECT. 43.  perpetration is ever near at hand.

PSALM  
lv. 16.

The situation of affairs is extremely critical and precarious, nevertheless I will not despair: but as what principally concerns me, I will act as providence opens a way and implore divine succour: neither am I without strong hopes, that a most merciful God will free me from these dangers, and restore my liberty and safety.

17 At the three usual times of offering up devotions will I enlarge most copiously in my humble supplications: in the anguish of my heart I will cry aloud to God for help: and certainly a most compassionate Being will hear and effectually answer my complaining voice.

18 As if a price was paid down for them, I make myself perfectly secure of life and peace, notwithstanding the unnatural opposition and most unjust war now carrying on to destroy me: their numbers and policies do not avail; the strength of heaven is infinitely superior, and absolutely invincible, and that is on my side.

In

16. As for me,  
I will call upon God:  
and the LORD shall  
save me.

17. Evening and  
morning, and at  
noon will I pray,  
and cry aloud: and  
he shall hear my  
voice.

18. He hath delivered my soul in  
peace from the battle  
that was against  
me: for there were  
many with me.

13  
forth  
gainst  
peace  
hath  
coven

8 C  
and ob  
but an  
that th  
siderati  
genera  
require  
stances.  
Judg. v  
of afflic  
and mal  
h Th  
penetrat

19. God shall hear and afflict them, even he that abideth of old, Selah: because they have no <sup>s</sup> changes, therefore they fear not God.

In his providential direction, the Omnipotent Being will express a kind regard to my humble petition: and execute upon them his heavy judgments so as to sink their towering ambitious spirits: even that eternal Deity, who antecedent to all fleeting time sat alone and unrivalled upon his royal throne of glory and supremacy. They have not known adversity, nor been exercised with a succession of trying afflictions as I have been, therefore they are not duly concerned about the religion of their principles, or the virtue and piety of their hearts and lives.

SECT. 43.

PSALM

lv. 19.

13. He hath put forth his hands against such as be at peace with him: he hath <sup>b</sup> broken his covenant.

This injurious and perfidious man hath directly struck at persons of pacifick tempers, who had lived in  
N 2 harmony

<sup>s</sup> *Changes*, some interpret of the mind from wickedness and obstinacy to an happier temper, which they have none, but are impenitent and incorrigible; whence it appears that they have no fear of God before their eyes, or considerations of religion in their mind. The connection, and general signification of the original word seem rather to require it to be understood of changes in outward circumstances. The radix is applied to the driving of a nail, *Judg. v. 26.* shooting of an arrow, *Job xx. 24.* and varieties of affliction that like troops of soldiers succeed one another, and make constant fresh attacks, *Job x. 17.*

<sup>b</sup> The radix signifies to break the texture of a body by penetrating into, or perforating the substance thereof: and  
Grotius



SECT. 43.

PSALM

lv. 20.

harmony with him, and to whom he had professed an entire regard: he hath visibly cancelled the most solemn engagements, indeed at once dissolved all obligations.

21 Nothing was ever smother and fuller of respect than his pretensions, at the very time that he was forming conspiracies, and his mind wholly bent upon war and bloodshed: like fragrant ointment or the richest oil, his discourse flowed with expressions of kindness and tenderness, yet they were only meant to conceal and render more effectual the worst designs; indeed to hide daggers or drawn swords that were shortly to be brandished, and plunged into our naked bosoms.

22 Only with the foresight of a fallible man in such instances it is impossible to be guarded; but mortal frail creature,

21. *The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.*

22. *Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.*

*Grotius* supposes not improbably the ancient custom here alluded to of cancelling bonds by striking a nail through the writing, which the Apostle seems to have in his eye, Col. ii. 14.

<sup>i</sup> *Mudge* understands by burden what is given us from God, our allotment whatever it be; he encourages himself and every one else to leave that to God. The word may be rendered *hope, solicitude, burden, or the supply of wants*, and seems to denote himself and his affairs.

creature, hence learn to com-  
mit the supply of all thy de-  
ficiencies to the care of divine  
wisdom: and providence will  
doubtless take the charge of  
all affairs that concern thee  
to maintain and preserve them  
in a proper condition or situa-  
tion: he never will suffer men  
of upright designs and vir-  
tuous characters to be dis-  
concerted in their laudable  
endeavours, or utterly dis-  
abled from procuring an  
honest livelihood.

SECT. 43.

PSALM  
lv. 22.

23. But thou, O  
God, shalt bring  
them down into the  
pit of destruction:  
bloody and deceit-  
ful men shall not  
live out half their  
days, but I will trust  
in thee.

On the other hand, most 23  
just God, by a sudden stroke  
of thy terrible vengeance, thou  
wilt bring down these un-  
godly troublers of the world,  
into that deep pit which shall  
swallow them up in complete  
and remediless destruction:  
such abandoned criminals and  
perfidious traitors may be  
certain of coming to an un-  
timely end; before they have  
so much as divided their days,  
or half-finished the usual full  
period of this mortal life;  
but my unshaken firm per-  
suasion is that I am perfectly  
secure in thy faithful keeping.

## PSALM LVI. SECT. XLIV.

*The author's extreme danger, his religious confidence. His expressions perverted, and every step of his conduct narrowly observed. Iniquity some time to be punished, suffering virtue recompenced, and the Almighty absolutely to be relied on. A golden ode or excellent psalm of David, directed to the master of musick, and entitled the dove of the distant groves, composed on occasion of his falling into the hands of the Philistines at Gath.*

## PSALM lvi. 1.

SECT. 44.

PSALM  
lvi. 1.

**A**DMIT me, ever-blessed God, to supplicate thy affectionate regard and immediate powerful succour, for I am in the utmost danger; and my savage enemy, like a ravenous lion, is upon the hot pursuit, as it were to swallow me up at once, or make a single morsel of me: in consuming mankind with his battles and sieges, or in laying waste all before him to come at me, he makes such continual violent thrusts as render my life both very precarious and extremely miserable.

<sup>2</sup> My curious prying adversaries who are upon the watch  
for

## PSALM lvi. 1.

**B**E merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me.

<sup>2</sup> Mine enemies would daily swallow me up: for they be many

many that fight against me, <sup>k</sup> O thou most High.

for an opportunity, like wild beasts in a chase upon the strongest scent are most ardent and incessant in their endeavours to destroy me: O thou who art infinitely above all, they are moreover most sanguine in their hopes, that they shall be able to effect it from their prevailing strength and numbers.

SECT. 44.  
PSALM  
lvi. 2.

3. What time I am afraid, I will trust in thee.

At that critical conjuncture when I am filled with the most terrible apprehensions, and my aking trembling heart ready to sink into dispondency; I will support myself with the comfortable hopes of thy protection, and a firm reliance on thy faithfulness power and goodness.

4. In <sup>1</sup> God I will praise his word, in God I have put my trust, I will not fear what flesh can do unto me.

Whatever difficulties and obstructions lie in the way, I am fully assured that by virtue of the divine assistance I shall be able to surmount them; and shall celebrate the constancy of the only living and true God to his word of promise: my dependence

N 4

being

<sup>k</sup> O thou most high, Mudge renders with a high hand, or at great advantage.

<sup>1</sup> The Chald. Paraph. interprets, in the attribute of the Justice of God, I will praise or rejoice in his word, in the Attribute of his mercy, &c. — i. e. whether he punishes or pities I will praise him.

SECT. 44.

PSALM

lvi. 4.

being the undoubted steadiness of an unchangeable and omnipotent God; I will reckon myself entirely secure, as to the circumscribed short-lived power of mortal perishing man.

5 I am indeed concerned with some of the most corrupt and perverse of men: my expressions cannot be so sufficiently guarded, my defences strong, nor my honest designs made so apparent; but they misconstrue my words into a quite different meaning, or frustrate my views and purposes: their invention is tortured and their whole aim directed to perplex afflict and distress me.

6 Solely on this vile account they assemble for mutual consultation; they conceal themselves in by-ways, or lurk in secret places; they narrowly watch all my motions that they may avail themselves of any occasion or advantage against me: from all which it is exceeding plain that they are only waiting for an opportunity to take away my life.

5. Every day they wrest my words: all their thoughts *are* against me for evil.

6. They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.



7. Shall they <sup>m</sup>  
escape by iniquity?  
in *thine* anger cast  
down the people, O  
God.

And suppose they could <sup>SECT. 44.</sup>  
by any iniquity or prevari- <sup>PSALM</sup>  
cation with God's laws, ac- <sup>lvi. 7.</sup>  
complish their wicked ends;  
yet have they further expe-  
dients of the same corrupt  
fort, to ward off the conse-  
quences? in thy just displea-  
sure at their execrable designs,  
Almighty and Eternal God,  
frustrate them: and precipi-  
tate the destruction of that  
impenitent and incorrigible  
people who were capable of  
forming them.

8. Thou tellest  
my wanderings, put  
thou my tears into  
thy bottle: *are they*  
not in thy book?

As thou takest a most <sup>8</sup>  
exact account of my afflic-  
tion, and peculiarly unsettled  
wandering condition; so I  
beseech thee let not the tears  
I shed in my distress fall to  
the ground and perish: but  
preserve them in thy keeping  
as a pious memorial of my  
undeserved but most severe  
suffering. Are they not for  
this purpose already recorded  
in the book of thy remem-  
brance?

9. When I cry  
*unto thee*, then shall  
mine enemies turn  
back: this I know,  
for God *is* for me.

I have always experienced <sup>9</sup>  
as to the past of my life, and  
will not doubt it as to the  
future, that so long as I have  
observed

<sup>m</sup> Some render, *according to their iniquity, abjection, casting,*  
*vomiting shall be to them,* i. e. as vile objects they shall be  
rejected of, or cast out from God.

SECT. 44.

PSALM

lvi. 9.

observed the laws of thy providence, whenever I have humbly requested help and mercy, thou hast readily answered; and thrown defeat and confusion upon the designs and utmost force of mine enemies: in this I am firmly grounded, that the good and righteous God takes part with the injured, therefore is on my side: and that his succour shall never disappoint my reasonable hopes from it.

10 The performance of his promises in sending timely and effectual aid, shall lay fresh obligations upon me, of the most publick thankful acknowledgments: I depend not on the word of a frail and inconstant man, but the express declarations of a faithful good God; wherefore my present troubles shall infallibly issue in the devoutest praises.

11 I repeat it, my confidence relies on the essential truth and mercy of an immutable and everlasting God; consequently I do rationally dismiss all solicitude, as to the greatest power or policy of a creature, made up of infirmity and vanity like mortal man.

When

10. In God will  
I praise *his* word:  
in the Lord will I  
praise *his* word.

11. In God have  
I put my trust: I  
will not be afraid  
what man can do  
unto me.

12. <sup>n</sup> Thy vows  
are upon me, O  
God: I will render  
praises unto thee.

When the day shall dawn, SECT. 44.  
as I am fully assured it shall  
dawn, of my compleat de- PSALM  
liverance, I shall not forget lvi. 12.  
my voluntary engagements  
under affliction: but, whether  
respecting sacrifices or espe-  
cially moral obedience, shall  
reckon myself indispensably  
obliged to perform the vows  
I made to thee my God and  
Redeemer: I will render the  
most perfect tribute, and signi-  
ficant expressions of thank-  
giving and adoration.

13. For thou hast  
delivered my soul  
from death: wilt  
not thou deliver my  
feet from falling that  
I may walk before  
God in the light of  
the living.

In as much as I have fre- <sup>13</sup>  
quently been in the greatest  
visible danger, and thou hast  
kindly interposed to rescue  
my life from the very jaws  
of destruction; may I not  
fully depend that thou wilt  
still guide my steps, and  
establish my going that I be  
not supplanted, pushed down,  
or driven to an extremity of  
straits and difficulties: that  
under the favourable aspect  
of thy good providence I  
may enjoy safety; and make  
daily progress in all instances  
both of virtuous obedience  
and of earthly prosperity.

<sup>n</sup> Literally, *I am bound to perform thy vows, the vows  
I have made to thee.*

PSALM

## P S A L M LVII.

*Protection humbly requested and confidence in the Almighty expressed under the greatest calamities arising from cruel ungodly and arbitrary men. Promise to shew a becoming and unfeigned gratitude. Directed to the musick master to be performed to the tune destroy it not. A hymn or golden ode of David when he fled from, and did not take the life of Saul in the cave, or strong hold of Emgodi. I Sam. xxiv. 2, 3.*

## P S A L M lvii. 1.

SECT. 44.

P S A L M  
lvii. 1.

**L**ORD of earth and heaven, doubling my address, I most earnestly beseech thee, to enlarge thy care and extend thy most compassionate regard to me: the rescue and safety of my life in the present hazards wholly depend on thy extraordinary interposition and protection: truly, from thy guardianship, as under the shade of spreading wings, can I only rationally expect to find shelter and security during this calamitous season; or until these storms of affliction and tribulation are blown over.

2 In the most importunate constant addresses I will implore succour of Almighty  
GOD :

## P S A L M lvii. 1.

**B**E merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2. I will cry unto God most high: unto God that performeth *all things* for me.

GOD : unto the unchangeable SECT. 44.  
and eternal ruler will I offer PSALM  
unwearied continual suppli- lvii. 2.  
cations: who in the course  
of his dispensations will not  
fail to complete and perfect  
what he hath already begun  
in my favour.

3. He shall send  
from heaven and  
save me *from* the  
reproach of him that  
would swallow me  
up; Selah. God  
shall send forth his  
mercy and his truth.

If there be no visible means 3  
of relief and all human sup-  
ports sink under the burden;  
yet rather than I shall totally  
perish, he will dispatch im-  
mediate assistance from high  
heaven, to defy this wicked  
man who panteth after my  
destruction; and snatch me  
from the shame and reproach  
to which he designs to expose  
me: most certainly some way  
his overruling providence  
will vouchsafe me help, con-  
formably to the benignity of  
his nature and the truth of  
his promises.

4. My soul is a-  
mong lions, and I  
lie *even among* them  
that are set on fire,  
*even* the sons of men,  
whose teeth are  
spears and arrows,  
and their tongue a  
sharp sword.

As if I was surrounded 4  
with ravenous lions, I am in  
the midst of human savages;  
my situation in life is among  
the most spiteful and ma-  
licious incendiaries; sons of  
men whose expressions for  
their acrimony and malignity  
resemble

° Some render, *he that would swallow me up, hath re-  
proached or railed against me.*



SECT. 44. resemble spears and arrows;  
 and their reflections cut and  
 wound like the keenest two-  
 edged sword.

PSALM  
 lvii. 4.

5 By seasonably delivering  
 me, Great and good God,  
 do thou raise my admiring  
 thoughts of thy dominion and  
 perfection to a pitch above  
 the exalted starry heavens:  
 by a recent glorious display  
 of thy Omnipotence and be-  
 nevolence, favour me with  
 an opportunity of once more  
 declaring, that as a most righ-  
 teous Judge thou presidest  
 and governeſt both in heaven  
 and on earth.

6 As it is not doubted what  
 men design who ſet ſnares;  
 ſo have mine enemies made  
 it apparent what they intend-  
 ed, by having every thing in  
 readineſs to ſeize and deſtroy  
 me which way ſoever I ſteered  
 my courſe. Like game actu-  
 ally taken, I am bowed down;  
 and extremely miſerable thro'  
 my fears and hazards: As  
 thoſe who dig holes in the  
 ground, and lay gins or toils  
 in paths, ſo have they formed  
 ſchemes to ſurprize and ruin  
 me; which I flatter myſelf,  
 will not only happily be pre-  
 vented as to me, but over-  
 ruled

5 Be thou exalted,  
 O God, above the  
 heavens: let thy glo-  
 ry be above all the  
 earth.

6. They have pre-  
 pared a net for my  
 ſteps, my ſoul is  
 bowed down: they  
 have digged a pit  
 before me, into the  
 miſt whereof they  
 are fallen *themſelves*.  
 Selah.

ruled to surprize and ruin themselves. SECT. 44.

7. My heart is fixed, O God, my heart is fixed: I will sing and give praise.

Should this prove the event, how can I ever be sufficiently thankful: for so wonderful a deliverance, my heart is rightly disposed and unalterably resolved; I repeat it, all my best sentiments and affections are duly prepared and fully purposed; that the moment I am relieved I will devote myself, in proper compositions with the utmost solemnity, to celebrate the praises of a most bountiful God.

PSALM  
lviii. 7.

8. Awake up, my glory, awake psaltery and harp: I myself will awake early.

I will say to my tongue, 8 awake, thou peculiar dignity of this earthly frame, and break forth into singing:— and to the psaltery and harp— be you excited to send forth the most melodious sounds: I will be abroad before the sun rise and with eager haste arouse the tardy morning, to dispatch this most pleasing duty of unfeigned gratitude.

9. I will praise thee, O LORD, among the people, I will sing unto thee among the nations.

O thou most exalted Being 9 and support of the universe, my acknowledgments shall be sincere; and they shall be signal and avowed in presence of our whole nation in full assembly: amongst the greatest

SECT. 44.

PSALM

lvii. 9.

est concourses of foreigners,  
I will, moreover, sing to the  
honour of thee the true God,  
psalms and praises; and en-  
deavour to transmit proper  
memorials of thy kind regards  
shewed to me, unto all ages  
and generations.

10 Thou wilt appear on this,  
as on all other occasions, most  
richly deserving of all possible  
thanksgiving and adoration:  
neither can I any more mea-  
sure thy benignity and mercy,  
than I can mete out the fields  
of yon expanded lower air:  
nor take the dimensions of  
thy truth and faithfulness,  
than—comprehend the up-  
per regions of more refined  
æther, scan the orbs of shining  
planets, or adjust the seats of  
twinkling stars.

11 For my preservation under  
this distress, and for the uni-  
versal protection of innocent  
and upright persons in what-  
ever danger, most faithful  
and merciful God, let thy  
power and providence ever  
be manifested; and ever be  
celebrated in the highest  
strains: let the whole earth  
be filled with thy blessings  
and favours, and with the  
answer of thankful hearts,  
joyful

10 For thy mercy  
is great unto the  
heavens, and thy  
truth unto the clouds.

11. Be thou ex-  
alted, O God, above  
the heavens: let thy  
glory be above all  
the earth.

joyful lips and obedient virtuous lives.

SECT. 44.

PSALM  
lviii. 11.

PSALM LVIII. SECT. XLV.

*Complaints of iniquity in high places, even partiality and gross injustice in the great assembly. The prevailing crimes represented; and their due punishment imprecated, to the glory of God, the confusion of the wicked, and the safety and triumph of righteous. Directed to the master of musick, to be performed to the tune of the ode destroy it not, a jewel, or golden hymn of David. The occasion, as is supposed, his adversaries exasperating Saul against him. 1 Sam. xxvi. 14.*

PSALM lviii. 1.

**D**O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2. Yea, in heart you work wickedness, you weigh the violence

P Some render, with the heart you work wickedness on the earth, with your hands you frame or prepare violence, **וּלְכַל** signifying both to weigh in a balance, and to form by rule or line.

VOL. III.

PSALM lviii. 1.

**O** You venerable assembly, in whom wisdom and the strictest honour might be expected, do you contult and debate what is conformable to the laws of justice and equity? O you noble senators and judges, do you govern your decisions and administrations according to the rules of virtue and integrity?

The contrary is flagrant, and you have most at heart, to

SECT. 45.

PSALM  
lviii. 1.

SECT. 45. to form laboured schemes of the unfairest practice; and pretexts under which you may unsuspected execute them: that you may not fail of the issue, you examine every circumstance with the greatest accuracy; poize or balance each particular with the nicest art by the exactest scales.

PSALM  
lviii. 2.

violence of your hands in the earth.

3 And they have truly attained an extraordinary sagacity in wickedness, having been long employed in it; and from their earliest infancy trained to a kind of alienation from truth and virtue: as an intoxicated person they reeled, or as a lost sheep wandered from the rules of goodness and piety as soon as their years and understanding would admit of it; actually forming themselves, in every thing they should affirm profess or promise to falsehood prevarication and deceitfulness.

3. The wicked are estranged from the womb, they go astray as soon as they be born speaking lies.

4 As the adder's poisonous bite soon inflames the whole body; such effects and mischiefs are they stimulated with fury and malignity to produce: in their horrid designs they resemble the penetrating almost incurable poison

4. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear.

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other  
Philo  
scrib  
114



poison of the venomous asp, SECT. 45.  
 which is reported to be deaf PSALM  
 of one ear and to stop the lviii. 4.  
 other against all musical en-  
 chantments.

5. Which will  
 not hearken to the  
 voice of 9 charmers,  
 charming never so  
 wisely.

Which will pay no regard 5  
 to any imaginable sounds or  
 charms, though the softest  
 or the most powerful; under  
 the direction of the most  
 skilful masters, or wrought up  
 with the greatest art: such is  
 their inflexible perverseness,  
 that no possible prudence  
 candour or generosity of be-  
 haviour and carriage can gain  
 over or win upon them.

6. Break their  
 teeth, O God, in  
 their mouth: break  
 out the great teeth  
 of the young lions,  
 O LORD.

There is no security from 6  
 the baleful juice until the  
 teeth are broken which con-  
 tain it; nor are the flocks or  
 herds safe before the young  
 lion is disarmed of its grin-  
 ders or jaw-bones; neither  
 from this kind of enemies  
 but by utterly disabling them:  
 Almighty God, divest them  
 O 2 of

9 It seems to have been a prevailing opinion of the  
 eastern countries that serpents were to be rendered harm-  
 less by certain charms, or soft and sweet sounds. See *Bochart*  
*Hieroz.* L. XIII. c. 6. *Shaw's Travels* p. 429. And *Schind-*  
*ler* says, the viper or adder being deaf of one ear stops the  
 other with dust or with his tail to avoid the force of charms.  
*Philophrastus* in the life of *Apollonius* is very particular in de-  
 scribing the art of catching dragons, L. III. c. 2. p. 113,  
 114, 115.

SECT. 45. of all power to hurt; most  
merciful LORD do thou effectually restrain and subdue them.

PSALM  
lviii. 6.

7 Let their strength be daily weakening, as water from a cistern wastes by continual running: like one bending his bow to shoot, whose arrows are broken, or cut in pieces; when their designs are ripe for execution, let them totally miscarry.

8 As a creeping snail which dissolves in its slimy path, or by some accident is exhausted of its moisture, and consumes away, let them insensibly decay and in the end totally perish: like an abortive which never sees the light, but is carried from the womb to the grave, let them never arrive to any maturity or perfection, nor their devices come to any thing.

7. Let them melt away as waters, which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

In

\* The *Cbald. Paraph.* renders as an abortive and blind mole: the reference seems to be to a false conception, or child dead in the womb which receives no nourishment, but is blasted as to living before it is born, *Nepbel esheh* saith the learned *Peters*, wherever it occurs invariably signifies *aborire*, or to cast forth as an abortive, so *Job* iii. 16. *Eccles.* vi. 3. *Isai.* xxvi. 19 — Thus the *Rephaim* or souls of wicked great men should be cast forth by the earth as an abortion only to perish and sink deeper in destruction: while God's people should rise out of the dust, like a plant or vegetable quickened by the dew of heaven and full of life and vigour.

9. \* Before your pots can feel the thorns, he shall take them away as with a whirl-wind, both living, and in *his* wrath.

In as short a time as pots can be heated with the blaze of thorns, so speedily, when they are once dispatched on the dreadful errand, shall the divine judgments hurry them out of the land of the living; as it were with a whirl-wind or hurricane bear them off instantaneously, alive and in the utmost fury.

10. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

The most equal and merciful of men cannot but applaud the justice and perfect propriety of their punishment: and like a mighty warrior returning in triumph from the pursuit of the enemy, in passing over the dead, dips his feet in the blood of the slain, with the assurance that they shall never more molest or annoy him: with such entire satisfaction shall they see an end of their iniquity and violence, in the complete destruction of tyrants and oppressors.

O 3

So

\* Some render, ere the thorns know or be intertwined with the briars, so shall rawness, inflammation or anguish know him. Others, let the wrath of God seize him: and let him be as sensible of them as if he were all over raw and sore, being but one entire wound. Thus either the quickness or the dreadfulnes of their end may be denoted, but the former interpretation seems preferable. Some understand *washing*, &c. in the next ver. figuratively of bathing and washing as weary travellers do; and as containing a document of piety and virtue.

SECT. 45.

PSALM  
lviii. 11.

So that it shall be a common observation, that how long soever vengeance may sleep, and the disorders and seeming inequalities of human affairs remain, yet in the end the divine administration shall be perfectly vindicated; as appears the ungodly suffer, the righteous are relieved and they shall be greatly rewarded: for it is indubitably certain that a most just God pronounceth sentences upon the inhabitants of the earth, and executeth them consistent with wisdom and equity; or as they are virtuous or vicious, good or evil.

11. So that a man shall say, verily *there* is a reward for the righteous: verily he is a God that judgeth in the earth.

## P S A L M LIX.

*Deliverance prayed for. Enemies described as wicked, cruel, associated and most powerful and assiduous in their endeavours to ruin him. Their prevention or destruction he should acknowledge as the greatest favour. Directed to the chief musician, to the tune, destroy it not, a golden ode or hymn of David, when Saul sent and set a guard upon the house he inhabited, to surprize and kill him. 1 Sam. xix. 11—18.*

## P S A L M lix I.

SECT. 45.

PSALM  
lix. 1.

**B**Ethou graciously pleased,  
O my Almighty Guardian,  
to extricate me from the

## P S A L M lix. I.

**D**eliver me from mine enemies,  
O my God: defend me from them that rise up against me.

the danger I am innocently SECT. 45.  
involved in through invete- PSALM  
rate enemies: as a place of lix. 1.  
defence exalted beyond their  
reach, let thy providence be  
my security from a most vio-  
lent persecution, and threaten-  
ing impending destruction.

2. Deliver me  
from the workers of  
iniquity, and save  
me from bloody  
men.

Suffer me not to fall into <sup>2</sup>  
their hands, whose perpetual  
study and indefatigable labour  
it is to create trouble and do  
mischief: some way place me  
in a state of safety from those  
who are above all laws, and  
scruple not to contrive and  
perpetrate the most atrocious  
of crimes.

3. For lo, they lie  
in wait for my soul,  
the mighty are ga-  
thered against me;  
not for my trans-  
gression, nor for my  
sin, O LORD.

This is the most critical of <sup>3</sup>  
conjunctures, when succour  
would indeed be seasonable  
and is absolutely necessary,  
for they are watching their  
opportunity to surprize, and  
seize or kill me; the most  
bold and daring among them  
are combined and stationed  
to execute at all events their  
dreadful purpose: not, Eter-  
nal sovereign, that I am a  
prevaricator or malefactor;  
obnoxious to publick justice,  
or have given them the least  
ground of dissatisfaction or  
resentment.

O 4

They



SECT. 45.

PSALM

lix. 4.

They move with the utmost expedition, they have settled every thing in the exactest order and readiness; I repeat it, without any deviations in my conduct from the plain rules of duty and virtue: therefore I may and do beseech thee most just God, be thou excited to declare in my favour, to exert thine authority in a powerful opposition, and observe so as to confront and effectually disappoint them.

- 5 Admit me to urge this request with the strongest reasons from thy own confessed attributes; and since thou art self-existent and independent, possessed of absolute power and universal jurisdiction, the governour of the heavenly bodies with all their stations and circumstances, and peculiarly the protector and God of *Israel*; do thou be roused to vigorous action, in animadverting upon, correcting, and punishing the whole of them; who are not real *Israelites* nor in any respect act as such, but of true heathen stamp and savage cruel tempers: spare not one vile perpetrator or abettor of these

4. They run and prepare themselves without *my* fault: awake to help me, and behold.

5. Thou therefore, O LORD God of hosts, the God of *Israel*, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

these scenes of perfidy and misery. SECT. 45.

6. They return at evening; they make a noise like a dog, and go round about the city.

At evening in order to distress and apprehend me they beset my house: as hungry dogs howl and wind about the whole city in search of prey; so have these savage blood-thirsty enemies fetched their compasses to take me, and guarded every pass or narrowly observed all avenues whereby I might escape them.

PSALM  
lix. 5, 6.

7. Behold, they belch out with their mouth: swords are in their lips; for who [say they] doth hear.

As a fountain its flowing streams, or a fetid body its most offensive effluvia, in such plenty and constancy do they throw out the basest calumnies: their slanderous expressions like a drawn sword give the deepest wounds: for who, say they, as to this case is in the least concerned to have right notions, or will trouble himself to make inquiry whether what we report be true or false.

8. But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

But thou, Omnipotent and Eternal GOD, as a champion plays with the weakest antagonist, with infinite ease shalt suppress their utmost feeble power, and sport with all their childish policy: whenever thou shalt undertake the chastisement of this corrupt and

SECT. 45. and abandoned people, thou wilt early expose them to contempt and ridicule.

PSALM  
lix. 8.

9 As to the enemy's formidable aspect, growing power, or menacing language, I am no further concerned than to render myself the proper object of thy favourable regard: for unchangeable and eternal God, thy power and goodness are abundantly sufficient to all purposes of my safety, welfare and happiness.

10 However near they may seem to be effecting my destruction, the great original of all blessings, my most merciful God shall timely interpose to stave off the dreadful blow: a most impartial gracious God will fully convince me by their different treatment, of the important distinction he makes betwixt me and my enemies, and that I never need to fear them.

11 And that this memorable event may leave a stronger and more lasting impression, if agreeable to the laws of thy wisdom and providence, do not destroy them by one sudden stroke of extirminating vengeance, which notwithstanding

9. *Because of his strength will I wait upon thee: for God is my defence.*

10. The God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.

11. Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

standing a present alarm at their fate, might not create so lasting an horror in my people at their crimes: but as corn is tossed to and fro in a sieve, or trees are shaken with the wind, let them be perplexed and agitated: and, O my Almighty protector and defender, grant that all their motions may be upon the descent, or ever from an higher to a lower station or condition.

12. For the <sup>t</sup> sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.

Especially on account of <sup>12</sup> the malignity of their tongues, and the falsehoods and calumnies which they have uttered, seize them in the height of their arrogance as a prey, and hold them fast as in a trap or net: in as much as they have egregiously trifled with the most solemn oaths, knowingly departed from the truth in their reports, and horridly belyed the most innocent of persons.

13. Consume them in wrath, consume them, that they may not be; and let them know that God ruleth

As corn fields are by reap- <sup>13</sup> ing and in-gathering, by the full execution of thine anger make a clean riddance of

<sup>t</sup> Agreeable to the Hebrew idiom, some render, *the sin of their mouth is the word of their lips*, every word of their lips is the sin of their mouth, i. e. so many words so many sins.

SECT. 45.

PSALM  
lix. 13.

of them: so entirely destroy them that they may never more exist: and hereby let mankind universally be led to own, that the Almighty is truly possessed of the authority of a supreme Governour; from the country inhabited by the tribes of *Jacob*, to the remotest quarters and corners of the earth.

leth in *Jacob*, unto the ends of the earth. Selah.

14 What is now their crime may then be their punishment, and that in the evening having none of their own, they shall labour under the necessity of besetting other people's houses else lodging in the streets; and all the day long howl like hungry dogs, and fetch compasses about the city in the most distressed starving condition.

14. And at evening let them return, and let them make a noise like a dog, and go round about the city.

15 Let them wander in uncertainty with a fearful heart, and shaking tottering motion, in search of necessary sustenance; and spend whole nights in this wearisome begging condition, and yet not have enough to satisfy their craving appetites.

15. Let them wander up and down for meat, and <sup>u</sup> grudge if they be not satisfied.

On

<sup>u</sup> לון translated *grudge* properly signifies to lodge tarry or settle — to stay all night: מלון a lodging place; particularly the place where the *Caravans* rested, whether covered or not, called by the *Turks* a *Connac*.



16. But I will sing  
of thy power; yea,  
I will sing aloud of  
thy mercy in the  
morning: for thou  
hast been my de-  
fence and refuge in  
the day of my trou-  
ble.

On the other hand, by thy  
good providence being de-  
livered from them I will in  
devout songs most gratefully  
celebrate thy praises; with  
an exalted voice I will  
proclaim thy extraordinary  
mercy and my unfeigned  
thankfulness in the joyful  
morning after this night of  
afflictions and calamities; for  
I most freely declare, that  
thou hast been my only safety  
and refuge, or I had perished  
during the dreadful time of  
my extreme distresses.

SECT. 45.  
PSALM  
LXX. 16.

17. <sup>u</sup> Unto thee,  
O my strength will  
I sing: for God *is*  
my defence, and the  
God of my mercy.

O my never failing sup-  
port, in the most exact and  
perfect compositions I will  
sing forth thine honour; for  
it is GOD alone who hath  
directed me to places of safe-  
ty; it is GOD to whose mercy  
and goodness I ascribe my  
welfare and happiness.

<sup>u</sup> Bishop Hare would have this ver. struck out as a vari-  
ous reading or correction which was originally placed in  
the margin.

## PSALM LX.

## SECT. XLVI.

*The deplorable condition of the Israelites in past times. Hopes conceived of divine favour. Difficulties in an expedition against Edom. Confidence grounded in Almighty God of surmounting them. Committed to the master of musick to be set to the instrument of six strings, a golden psalm of David, to give instruction; when he was at war with Aram-Naharaim or Syria of the rivers, and with Aram-zobah in Syria, when Joab returned to the engagement and smote of Edom in the valley of salt twelve thousand, 2 Sam. viii. 3, 5. 1 Chron. xviii. 5, 6, 7, 12, 13.*

## PSALM LX. I.

SECT. 46.

PSALM  
IX. I.

**U**Nchangeable and eternal God, for some time past it has seemed by our unhappy circumstances, that thou hast rejected us from being thy people, thy care or charge; by thy desolating judgments thou hast dispersed us at the greatest distance from one another, or made the widest breaches amongst us: thy dispensations have been expressive of an extreme displeasure; do thou cease thus to afflict and punish, and return in affection and benevolence.

<sup>2</sup> As if the earth shook with a sudden commotion, or mountains planes and seas were

## PSALM LX. I.

**O** God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn to us again.

<sup>2</sup> Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof,

thereof, for it shaketh.

were thrown into one violent concussion, thy frowning providence has produced the greatest alteration in the state of our affairs, and indeed our civil constitution seems almost subverted: do thou heal our divisions, relieve our distresses, and restore us to an united and prosperous condition, otherwise we are in the utmost danger of a total overthrow; or of never more being a people or body politick.

SECT. 46.  
PSALM  
LX. 2.

3. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

Thy once peculiarly favoured people, experience with grief of heart the most disagreeable difference, in the untractable obstinate and most grievous calamities which have befallen them: as the head is affected and intoxicated with intemperate drinking, so have our minds been to the degree of trembling horror, and almost distraction with our dreadful sufferings.

4. Thou hast given a \* banner to them that fear thee: that it

Formerly as by a monument erected or standard fixed,

\* Not a military standard or colours, under which soldiers fight; that is but a flag, standard, monument or token that assistance is wanted, taking care of their effects requisite, or flying to arms necessary, and that he who erects it will head or conduct them.

SECT. 46.

PSALM

LX. 4.

fixed, thou hast openly espoused their interest, determinately vindicated them and crushed their enemies: and by signal judgments, as a kind of publick warnings to the rest of the world not to touch thine anointed, hast given abundant testimonies of thy inviolable regard to thy promises, and supreme affection to those who in a scrupulous exact virtue depended upon them:

5 That those whom thou hast graciously accepted into a peculiar relation, and esteemed as thy beloved people, might found reasonable hopes of constant deliverance whatever distresses beset them: and truly we never had a more pressing emergency or were in greater misery, do thou therefore exert thy sovereign power, merciful God, in our deliverance, and the speedy answer of our most fervent prayers.

6 And I do fully persuade myself that this shall be the event, for a most holy true and

it may be displayed because of the truth. Selah.

5. That thy beloved may be delivered; save with thy right hand, and hear me.

6. God hath spoken in his holiness, I will rejoice; I will divide Shechem, and

7 Some understand this as a proverbial expression and to signify, I shall divide the spoils of mine enemies with as much ease as the sons of Jacob portioned out *Shechem*, and measured

and mete out the valley of Succoth.

and faithful God hath promised not only that I should reign but triumph: distribute in separate lots the city *Shechem* with the adjacent country: and after I have conquered take exact surveys, being my own inheritance, of the valley of *Succoth*.

SECT. 46.

PSALM  
lx. 6.

7. *Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head; Judah is my law-giver.*

*Gilead* acknowledges me 7 as its master, and I govern *Manasseh*; the powerful tribe of *Ephraim* like an helmet, shall on all occasions furnish succours that may be depended on; and the royal line of *Judah*, wise counsellors and the ablest statesmen.

8. *Moab is my wash pot, over Edom will I cast out my shoe: Philistia, triumph thou because of me.*

The *Moabites* now sub-8 jected I shall appoint, like the basin wherein I wash my feet and hands, to such subordinate mean uses and pur-

measured the valley of *Succoth*. *Gilead* and *Manasseh* may denote the country beyond, as *Ephraim* and *Judah* on this side *Jordan*. *Philistia triumph*, is interpreted, *Philistia* his sides-man or supporter for him to lean on; an idea supposed naturally to arise from the situation of the country, which lay all along by the side of *Judea*.

\* *Cast out my shoe*, some suppose alluding to an ancient custom of kings or generals when they sat down before a town to throw a shoe over its walls, in token that they would never raise the siege till they had taken it. Others that it refers to a known *Jewish* usage, which was expressive of indignation and a lasting mark of infamy. May it not represent a master reaching out his shoe to one of the lowest of his servants to untie and take off.



SECT. 46.

PSALM

lx. 8.

poses as will effectually secure their submission: the *Edomites* to a still lower servitude when I have subdued them: the *Philistines* may glory in the most despicable condition under my government, compared with the tyrannical rule they have lived under.

9 But by what strength of my own forces or foreign auxiliaries shall I become master of the barrier town? or who will clear the way of all difficulties to a complete conquest of the chief city of the *Edomites*?

10 May we not hope, Almighty God, who art easily able, that thou wilt be pleased to give success to our arms: though in our late enterprizes thou hast seemingly rejected us; in the course of thy providence frowned upon us; and been far from leading on our troops to victory and triumphs.

11 Supply our deficiencies, and graciously concur with our vigorous endeavours in seeking a redress of some of the heaviest grievances, a deliverance from enemies that extremely harass and distress us: for as to any relief or support

9. Who will bring me into the strong city? who will lead me into Edom?

10. Wilt not thou, O God, which hast cast us off? And thou, O God, which didst not go out with our armies.

11. Give us help from trouble: for vain is the help of man.

support that human succours exclusive of thy providence may promise, it is void of all reality or certainty, meaning or signification.

SECT. 46.

PSALM  
lx. 11.

12. Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Through thy kind aspect <sup>12</sup> on our affairs, we shall perform our parts with steadiness, intrepidity and invincible bravery: it is the courage thy favourable regard inspires that only can, and we hope will enable us to suppress or utterly destroy our enemies.

P S A L M LXI.

*Addreses for succour, intermixed with expressions of thankfulness and of an entire dependance. A psalm of David, directed to the master of musick to be performed upon a stringed instrument. The occasion, as is supposed, Absalom's rebellion.*

PSALM lxi. 1.

HEAR my cry,  
O God, attend  
unto my prayer.

2. From the end  
of the earth will I  
cry unto thee, when  
my heart is over-  
whelm-

P S A L M lxi. 1.

Thou most potent Being  
and my sovereign LORD,  
incline graciously thine eter-  
nal ear to my humble sup-  
plications; and readily grant  
me the important object of  
my most pathetick pleadings.

SECT. 46.

PSALM  
lxi. 1.

From the confines or <sup>2</sup>  
farthest boundaries of this  
*Canaanitish* land, where at pre-  
sent

P 2

SECT. 46.

PSALM

lxi. 2.

sent I am an unhappy exile, yet as still esteeming myself to retain a propriety in and the regard of my maker, I will intreat thy mercy to an heart overwhelmed with misery: O direct and lead me to some stronger place of security than is in my power to contrive or provide.

3 For thine assistance and kind providence have formerly guided to an asylum from the greatest dangers, supplied with a shelter from the most threatening storms: and as if I had been lodged in an impregnable tower, effectually defended me against the most formidable enemies.

4 I will esteem myself equally safe under thy sovereign protection, as if I actually resided in that most peaceful and sacred tabernacle where I hope to be lastingly settled: I do trust in thy overshadowing providence to preserve me, the same as if I was covered with the wings of the cherubim.

5 For thou, Omniscient God, art an unerring witness of my ardent petitions on this head, and suffer me particularly to mention it of the religious  
VOWS

whelmed: lead me to the rock *that is* higher than I.

3. For thou hast been a shelter for me, *and* a strong tower from the enemy.

4. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

5. For thou, O God, hast heard my vows; thou hast given *me* the heritage of those that fear thy name.

8. praise  
for ever  
daily  
vows.

vows which have accom- SECT. 46.  
panied them: I fully depend PSALM  
upon, as thy allotment, all xli. 5.  
the enjoyments and privi-  
leges that are reasonable to  
be desired and proper to  
be possessed; by those who  
are entirely devoted to re-  
verence thine authority, study  
thy truth, and obey thy  
laws.

6. Thou wilt pro-  
long the kings life:  
and his years as many  
generations.

Thou wilt graciously pro- 6  
ceed adding days upon days  
to the king's most long and  
happy life: and continue the  
successive revolutions of his  
time throughout several ge-  
nerations.

7. He shall abide  
before God for ever:  
O prepare mercy  
and truth *which* may  
preserve him.

He shall sit on his throne, 7  
or retain the royal dignity  
wherein the Almighty hath  
invested him, through his fa-  
vourable regard, in his person  
and progeny to the end of  
this world and final consum-  
mation of all things: O be  
thou intreated of thy good-  
ness and faithfulness, to ap-  
point him such a state of  
settled peace and growing  
prosperity, as may effectually  
secure him against all future  
dangers and calamities.

8. So will I sing  
praise unto thy name  
for ever, that I may  
daily perform my  
vows.

So will I perpetually sing 8  
psalms and praises to the  
honour of thy perfections and  
P 3 pro-

SECT. 46.

PSALM

LXI. 8.

providence; that I have the pleasing opportunity of performing to the best advantage my sacred engagements of religious devotion and the most regular obedience.

## PSALM LXII.

## SECT. XLVII.

*The happy effects of patience and religious confidence. The folly and danger of mischief and violence. Deliverance to be expected from God in the ways of duty and virtue. Increasing riches not absolutely to be relied on, but the divine Omnipotence and benevolence. A psalm of David directed to the master of musick, to be performed by Jeduthun, or after the manner of Heman and Jeduthun, i. e. played and sung to.*

## PSALM lxii. I.

SECT. 47.

PSALM

LXII. I.

OTHER counsel may be administred, and different measures prosecuted than what I am advising to, but in all the dangers and difficulties I have had to conflict with I can truly declare, that I have ever experienced the greatest benefit to arise, not from murmuring complaints or indirect means, but from determining my thoughts in the practise of duty, to a sedate and patient expectation of divine assistance:

## PSALM lxii. I.

TRuly my soul waiteth upon God: from him cometh my salvation.



ance: from hence only do I  
account for all my escapes  
succours and mercies.

SECT. 47.

PSALM

lxii. 1.

2. He only is  
my rock and my  
salvation: *he is* my  
defence I shall not  
be greatly moved.

His particular care and  
guard afford me the only  
grounds I can have, of being  
secure and preserved: I have  
no other method of just rea-  
soning but that God has un-  
dertaken my support and de-  
fence, therefore I shall never  
by any human contrivance or  
violence be quite demolished  
or absolutely ruined.

3. <sup>a</sup> How long  
will ye imagine mis-  
chief against a man?  
ye shall be slain all  
of you: as a bowing  
wall *shall ye be*, and  
as a tottering fence.

Allow me then to expostu-  
late the case with my enemies,  
and since this is the truth en-  
quire, how long do you de-  
sign to raise tumults, and em-  
ploy yourselves in conspiring  
and endeavouring to bring  
upon such a man the heaviest  
calamities, or work his entire  
destruction? in due course you  
shall all of you be put to  
death: as certainly as a wall  
which stretcheth out, boweth  
or inclineth, and as an hedge  
or fence which forceth for-  
ward, in time fall to the  
ground.

P 4

The

<sup>a</sup> Some render, *how long will ye raise tumults or levy  
war against a man*, i. e. himself in order to kill him, as a  
bending wall or a partition of wood-driven out, which are  
dangerous for any to come near, you are ready to fall up-  
on and kill me.

SECT. 47.

PSALM  
lxii. 4.

The only schemes they form are designed to force him out of, or push him down from the exalted station to which he is advanced, or the weight of honour which he bears: they are wholly devoted to deceit and falsehood: as what gives them the highest pleasure: as to their expressions and appearances, every one of them respectfully salutes, wishes good success to, and kindly congratulates as the sincerest friend; but notwithstanding all this varnish and flattery, in the bottom of their hearts they desire evil may befall me, and would most sincerely rejoice in my downfall and ruin.

5. Nevertheless, O my soul, far from uttering reproaches, or so much as secretly repining, do thou gravely and patiently wait the course of things, and the dispensations of providence until they favour thee: for I can only direct my earnest hopes this way, and to this grand object, with any reasonable views that they shall be gratified.

6. On this rock only as my firm support do I rest for safety; in all dangers and cala-

4. They only consult to cast *him* down from his excellence, they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5. My soul, wait thou only upon God: for my expectation is from him.

6. He only is my rock and my salvation; *he* is my defence; I shall not be moved.

calamities which attack me SECT. 47.  
 I have thence all desirable PSALM  
 certainty that they shall not lxii. 6.  
 prove fatal.

7 In God is my sal-  
 vation and my glo-  
 ry: the rock of my  
 strength, and my re-  
 fuge is in God.

It is not in my power, nor 7  
 that of any other mortal, but  
 in God alone to provide a-  
 gainst all events, secure from  
 evils or establish in safety and  
 dignity: the unchanging at-  
 tributes of the Infinite Being  
 are the ground-work on which  
 I build all my strength and  
 vigour, my asylum of secu-  
 rity to which I have instant  
 recourse in all emergencies.

8 Trust in him at  
 all times; ye people  
 pour out your heart  
 before him: God is  
 a refuge for us. Se-  
 lah.

From my own abundant 8  
 experience I most sincerely  
 advise all friends of virtue  
 and piety never to be dispi-  
 rited; nor at any time of either  
 prosperity or adversity relax  
 or abate your religious con-  
 fidence: of whatever tribe  
 kindred or people you are,  
 empty your minds of their  
 complaints and anxious de-  
 sires, in addresses and suppli-  
 cations laid before him: there  
 is the solidest ground of rea-  
 son for doing this, because  
 God is both able and willing  
 to preserve and defend us.

9. Surely men of  
 low degree are va-  
 nity, and men of  
 high degree are a  
 lie:

If we were to depend upon 9  
 human connexions and suc-  
 cours, they must be either of  
 the

SECT. 47.

PSALM

Lxii. 9.

the inferior order and populace, or of men of rank and character: but the former like a vapour or bubble are commonly found to be unable therefore insignificant; or inconstant and unsteady consequently not to be relied on: and the latter, as a lie which deceives him who expects any thing from it, prove frequently false and unfaithful: weigh them in exact balances, or bring them to any strong test that their real sterling-worth cannot but appear; all together laid in the scale they do not preponderate against the lightest things in nature, they deceive our hopes as the meekest trifles and vanities.

- 10 Farther, whatever seeming advantages may proceed from fraud and violence, do not place any confidence in them; nor plume yourselves in the effects of plunder and robbery: if riches, like the growth of corn or fruit, remarkably increase, do not seriously regard

lie: <sup>b</sup> to be laid in the balance, they are altogether lighter than vanity.

10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

<sup>b</sup> The sentiment is natural and extremely beautiful, as much as if he had said, put vanity in one scale and the whole of them in the other and it will visibly outweigh them.

gard them as the objects of SECT. 47.  
any extraordinary affection,  
or the foundation of solid and PSALM  
lasting happiness. lxii. 10.

11. God hath  
spoken once; twice  
have I heard this  
that power *belongeth*  
unto God.

It is demonstrable from 11  
his works, has been frequent-  
ly declared, and is univer-  
sally acknowledged that  
God alone is absolutely to  
be relied on; for he only  
is possessed of the incom-  
municable attribute, to be  
able with infinite ease by  
virtue of his own sole Omni-  
potence to do every thing.

12. Also unto  
thee, O LORD, *be-*  
*longeth* mercy: for  
thou renderest to  
every man according  
to his work.

Another substantial ground, 12  
of entire confidence, ever-  
lasting God, is thy most  
glorious perfection of un-  
bounded beneficence or the  
tenderest mercy: from both  
these it may be fully con-  
cluded, that either in this life  
or in a future one, in the  
most adequate full manner  
thou recompencest, rewardest  
or punishest all mankind ac-  
cording to their actions and  
tenour of conversations.



## P S A L M LXIII.

*Longing desires after the solemnities of publick social worship. The divine favour, in whatever situation, the ground of happiness, and of gratitude; of hope as to the suppression of enemies, and of safety and prosperity. A psalm of David, composed during his exilement in the wilderness of Judah; on occasion as is supposed of Absalom's rebellion.*

## P S A L M lxiii. 1.

SECT. 47.

P S A L M  
lxiii. 1.

**G**OD and Father of the Spirits of all flesh, particularly my Creator and Almighty LORD, whom I worship in truth and sincerity, and whose bounty and goodness I have largely experienced; renouncing all other dependencies, I will early enquire after, and most diligently improve all opportunities of acknowledging and serving thee: more especially at this time when I am denied the sacred convenience, like one panting with thirst under the inclemencies of a burning sky, or the want of water in a sandy desert, do I most earnest-

## P S A L M lxiii. 1.

**O** God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is:

\* *Seek thee*, this is interpreted from the Arab. of amazement, changing colour and fainting: being sick at heart or in the extremity of an anguish.

2. To see thy power and thy glory, so as I have seen thee in the sanctuary.

3. Because thy loving kindness is better than life: my lips shall praise thee.

4. Thus will I bless thee, while I live; I will lift up my hands in thy name.

earnestly desire and impatiently long for thy presence.

To admire and celebrate the wonderful displays of thy Omnipotence, Wisdom and Benevolence; so as I have done with the highest pleasure and the deepest impressions, in that blessed tabernacle which is solemnly devoted to thyself and religion.

Especially have I and all upright persons reason to enlarge our views of them, in contemplating thy benignity and goodness; because they are not only necessary to accommodate this life, but to stamp it with the highest value, and give the mind the noblest satisfaction; besides prospects of a better endless being: on these accounts I will confess my obligations, and applaud and adore thine ever-blessed name.

And conformable to these just sentiments, to the utmost limits of my continuance here below, I will express myself with the highest esteem and regard of thee: I will exert all my abilities to unite mankind in thy true worship and sincere obedience.

SECT. 47.

PSALM  
lxxiii. 1, 2;

SECT. 47.

PSALM  
LXIII. 5.

As the bodily appetites are with the best provision, or choicest and most delicious nourishment, so shall my best affections and rational faculties be refreshed and most pleasingly gratified by the exercises of devotion: my expressions shall render thy mighty works and glorious perfections universally acknowledged, through the vehement exulting and triumphant manner in which I will proclaim them.

6 My exalted thoughts of thee shall not end with the external service, but be continued as often as I awake in devout commemorations upon my bed; and in grateful reflections on thy mercies during the several divisions and watches of the silent night.

7 In as much as thy kind providence, whatever my past necessities or distresses have been, hath constantly administered timely succour: therefore with the greatest readiness and cheerfulness I can commit myself to thy protection as to the future, and am perfectly safe in it.

5. My soul shall be satisfied as *with* marrow and fatness: and my mouth shall praise thee with joyful lips.

6. When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7. Because thou hast been my help: therefore in the shadow of thy wings will I rejoice.

In

8. My soul followeth hard after thee: thy right hand upholdeth me.

In affection, duty, and the fidelity of virtue my soul adhereth to, and is inseparably connected with thee: and answerably, like a right hand that takes fast hold of and keeps from falling, doth thine exerted Omnipotence support and preserve me.

SECT. 47.

PSALM  
lxiii. 8.

9. But those that seek my soul to destroy it, shall go into the lower parts of the earth.

On the other hand, those who are prosecuting all measures tending to take away my life, by a sudden tumultuous and compleat destruction; shall prove in the issue to have been only digging their own graves, and bringing upon themselves a certain quick and dreadful fate.

10. <sup>d</sup> They shall fall by the sword: they shall be a portion for foxes.

They shall perish by means of a violent untimely death, or the sword draining their blood: their dead bodies being exposed or denied the rites of sepulture, as if they were assigned and purposely divided into shares for them, shall become the prey of foxes and other wild beasts.

Whereas

<sup>d</sup> Literally, they shall drain him by the hands of the sword: *Palestine* and other eastern parts are said to abound with a most ravenous and horrid kind of foxes, with which they take in the *Thoes* or *Jackalls*, that greedily devour human bodies and sometimes dig them up out of the graves, filling the desert with most terrible howlings. Vid. *Boch. Hieroz. L. III. C. 13. Judg. xv. 4. Theven. Trav. L. I. p. 205. L. II. p. 519.*

## SECT. 47.

PSALM  
lxiii. 11.

Whereas the king at whom all their malignity is aimed, beholding their wretched end and his own safety, shall rejoice in God as a most righteous judge and his gracious preserver: every one who is brought under an adjuration, or takes upon himself the most solemn obligation and religiously performs it, shall have occasion to extol and applaud his own wise conduct: but the calumnies of a lying mouth shall be stopped.

11. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

## PSALM LXIV. SECT. XLVIII.

*A prayer to be preserved from subtle and treacherous enemies. The certainty of their punishment. This an admonition to the world; and ground of consolation to the righteous. Directed to the master of musick. A psalm or ode of David.*

PSALM lxiv. 1.

PSALM lxiv. 1.

## SECT. 48.

PSALM  
lxiv. 1.

**B**E thou graciously pleased; All-powerful and most merciful God, to shew a particular regard to the meditations and heavy complaints I am now laying before thee; and as placing me under the strongest guard, by thy providence defend me against the present object of my

**H**ear my voice, O God, in my prayer; preserve my life from fear of the enemy.



my extreme apprehensions, SECT. 48.  
 my life from the danger and PSALM  
 instant death it is visibly lxiv. 1.  
 threatened with by a most  
 formidable and implacable  
 enemy.

2. Hide me from  
 the secret counsel of  
 the wicked; from  
 the insurrection of  
 the workers of ini-  
 quity.

As in some unknown re-  
 treat, asylum or sanctuary do  
 thou conceal and preserve me  
 from falling a sacrifice, to a  
 secret dark conspiracy of most  
 mischievous ungodly men:  
 from a sedition and most  
 tumultuous factious commo-  
 tion, of wretches who are in-  
 defatigable in contriving to  
 promote disorder, confusion  
 and destruction.

3. Who whet their  
 tongue like a sword,  
 and bend *their bows*  
 to shoot their arrows  
 even bitter words.

Who, as swords are whet-  
 ted to do the more certain  
 and speedy execution, pre-  
 pare their aspersions and ca-  
 lumnies that they may give  
 the deepest wounds; and as  
 they tread upon, that they may  
 bend and string their bows  
 to shoot; so are their invect-  
 ives and calumnies contrived  
 and adapted to do the great-  
 est mischief.

4. That they may  
 shoot in secret at the  
 perfect: suddenly do  
 they shoot at him,  
 and fear not.

That, like arrows fitted  
 and when the mark appears  
 let fly; they may direct them  
 at the best opportunity to fall  
 upon the man of plain inte-  
 grity, who harbours no evil  
 designs

SECT. 48. designs himself: suddenly and without giving the least warning do they level at him, who hath no apprehensions of evil from others.

PSALM  
LXIV. 4.

5 In acting after this vile manner, they seem determined to a degree of obstinacy and intrepidity: as those who jointly contrive to lay snares, they meet to consult how to do mischief secretly: and as if it was impossible to detect them, they have the presumption to ask, — who shall observe or discover them?

6 They are at infinite pains to invent and contrive how under some disguise to perpetrate their insidious dark designs: their policy is truly refined, and their vicious projects, respecting one and all of them, far removed from a common observation, indeed almost inscrutable by an human understanding.

7 Nevertheless, before their inexplicable horrid schemes shall be executed, they shall be remarkably blasted: like a dart or arrow aimed directly at a living mark, and discharged with the utmost force, so as to wound or kill it; with such sudden and irre-

5. They encourage themselves *in* an evil matter: they commune of laying snares privily, they say, who shall see them?

6. They search out iniquities, they accomplish a diligent search: both the inward *thought* of every one of them, and the heart is deep.

7. But God shall shoot at them with an arrow, suddenly shall they be wounded.

10.  
shall be  
LORD,  
in him

irreſtible violence ſhall the SECT. 48.  
divine judgments overtake  
and diſable or deſtroy them. PSALM

lxiv. 7.

8. So they ſhall  
make their own  
tongue to fall upon  
themſelves: all that  
ſee them ſhall flee  
away.

The iſſue, quite ſubverſive  
of their intentions to ruin the  
innocent, ſhall exhibit all the  
miſchief their evil tongues  
meant fallen upon themſelves:  
ſpectators, eſpecially thoſe  
who have any connexion with  
them, ſhall be thrown into  
the greateſt conſternation,  
and ſhall betake themſelves  
to a precipitate flight for  
ſafety.

9. And all men  
ſhall fear, and ſhall  
declare the work of  
God; for they ſhall  
wiſely conſider of  
his doing.

The awful circumſtance  
ſhall carry in it a ſtrik-  
ing admonition to the bulk of  
mankind; they ſhall be led  
to reckon it in the higheſt  
degree dangerous as well as  
criminal to act in this aban-  
doned manner: they ſhall  
publicly declare this ſolemn  
fact as a demonſtration both  
what God has done, and what  
he probably will do in ſuch  
caſes: ſo that by pertinent  
ſolid reflexions upon theſe  
righteous judgments, they  
ſhall at one and the ſame time  
improve their underſtandings  
and better their morals.

10. The righteous  
ſhall be glad in the  
LORD, and ſhall truſt  
in him; and all the  
upright

On the other hand, the  
good and benevolent man  
ſhall rejoice in the divine cle-  
mency

Q 2

SECT. 48. mency and mercy to him; upright in heart shall  
 and shall ever more hope and glory.  
 PSALM  
 lxiv. 10. trust for safety under his protection: and all men of strict  
 morals, or an inviolable integrity of virtue, shall admire  
 the procedure, and celebrate the perfections of a most just  
 and glorious God.

## P S A L M LXV.

*Thanksgivings due for mercies. The happiness of being continually employed in religious exercises. Almighty God the deliverer of Israel. The benefactor and governour of the whole earth. His providence conspicuous, in the stability of mountains: the rule of seas: and restraint of popular tumults: in the influences of the heavenly bodies upon this earth: and the benefits arising from seasonable and plenteous showers. Directed to the master of musick. A psalm of praise, and song to be sung by the quire, composed by David. The occasion, as is reckoned, the three years famine mentioned, 2 Sam. xxi.*

## P S A L M lxv. 1.

SECT. 48.

PSALM  
lxv. 1.

**T**Ributary acknowledgments of the sincerest gratitude, O thou God and Father of all mercies, are indispensably due, for its favours and bounties, to thy good providence; and reasonably expected to be solemnly paid by

## P S A L M lxv. 1.

**P**Raise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

\* Some render, *silence to thee*, i. e. *patiently waiting*, or *entirely depending on thee*, is praise.

by the whole *Israelitish* nation SECT. 48.  
in thy sacred mansion upon PSALM  
mount *Sion*: and in honour LXV. 1.  
they are obliged, in the  
most perfect manner to per-  
form the vows made in af-  
fliction, of rendering peace-  
offerings for deliverance.

2. O thou that  
hearest prayer, unto  
thee shall all flesh  
come.

O thou, who art most easy 2  
of access, and graciously in-  
clined readily to gratify thy  
faithful worshippers in all  
their humble and rational pe-  
titions: all mankind shall  
esteem it equally their privi-  
lege as their duty to draw  
nigh to thee: implore thy  
mercy and celebrate thy  
goodness.

3. <sup>f</sup> Iniquities  
prevail against me:  
as for our transgres-  
sions, thou shalt  
purge them away.

The woful demerit and 3  
judgment or punishment due  
to our multiplied iniquities,  
like a champion in battle, or  
a deluge of waters, might soon  
overcome all our strength and  
threaten our utter destruc-  
tion: but such is thy lenity and  
boundless compassion to our  
infirmities and even our re-  
volts and defections; that upon

Q 3 our

<sup>f</sup> It seems to have been an ancient prevailing opinion,  
that dangers and evils were the effects of sin: *to blot out* the  
one therefore denotes being delivered from the other: and  
the sense may be, as an ingenious author has it, when the  
weight of our sins grows too heavy for us to struggle with,  
&c. — that is, when our calamities grow beyond all human  
redress, then thou succourest us.



SECT. 48. our repentance and amendment thou wilt cover and pardon them.

PSALM

lxv. 3.

4 Their situation I truly congratulate almost envy as peculiarly happy, who selected from the rest of mankind, and free'd from their cares and strifes are placed as it were in thy more immediate presence, ever to remain at perfect ease within thy sacred courts: was this delightful station to be assigned us, we should be abundantly satisfied with the advantages and blessings of thy house, even of thy holy tabernacle.

5 When from that place appropriated to God and religion, we humbly offer up under any afflictions or calamities our ardent supplications; thou, O God our great deliverer, wilt answer by tremendous displays of thy Omnipotence and Providence in our just vindication: whatever quarters of this earth they are dispersed to, thou art a certain dependance to all who rely upon and are subject to thee; whether they are stationed in the skirts and extreme

4. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

5. By terrible things in righteousness, wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

§ Court, a vacant space open to the sky, in the midst of a house built round about it.

treme borders of the conti-  
nent, or still farther distant  
 dwell on sea-coasts or in  
 islands.

SECT. 48.

PSALM  
LXV. 5.

6. Which by his  
 strength setteth fast  
 the mountains; *being*  
 girded with power.

Who by virtue of his 6  
 strength and wisdom hath set  
 in a right position the bulky  
 mountains, and established  
 them upon a firm and un-  
 shaken basis; the several parts  
 thereof being strongly ce-  
 mented, and as it were girded  
 about, by a force, law or  
 certain stability, which his  
 sovereign power hath origi-  
 nally stamp'd upon and pre-  
 serves to them.

7. Which stilleth  
 the noise of the seas,  
 the noise of their  
 waves, and the tu-  
 mult of the people.

With his single word or 7  
 sovereign rod he sinks down  
 the swelling sea, stops the  
 rushing tempest, or silences  
 the roaring billows; and  
 which bears a strong resem-  
 blance to the violent agita-  
 tions of a foaming ocean, he  
 easily pacifies, or instantly  
 commands the most tumult-  
 uous popular commotions  
 into a perfect calm.

8 They also that  
 dwell in the utter-  
 most parts are afraid  
 at thy tokens; thou  
 makest the out-  
 goings of the morn-  
 ing and evening to  
 rejoice.

Remote nations and in-8  
 habitants of extreme parts of  
 the earth, are seized with a-  
 stonishment at the extraordi-  
 nary tokens and truly alarm-  
 ing testimonies exhibited, of  
 thy uncontrollable absolute

Q 4

juris-

SECT. 48.

PSALM  
LXV. 8.

jurisdiction: the regular constant course of things inspires all thinking minds with a peculiar pleasure and admiration: even the beauty order and uses of day and night, perpetually succeeding one another in an unaltered and most agreeable rotation.

- 9 By the constancy and universality of thy regard and inspection, the whole earth is supported and accommodated: after it has languished and been impoverished with a general drought, thou recoverest and greatly enrichest it with thy clouds; which being replete with element are directed to empty themselves according to the several occasions: sometimes on one spot of ground, sometimes on another: thou givest the former and the latter rain, and with all kind concurrence that can reasonably be expected from thy providence, preparest corn and makest fruitful seasons agreeably to thy own original constitution; the promises

9. Thou <sup>h</sup> visitest the earth, and waterest it: thou greatly enrichest it with the river of God *which is full of water*: thou preparest them corn, when thou hast so provided for it.

<sup>h</sup> *Aben Ezra and Kimchi* render, and the original will bear this interpretation, *thou hast visited in mercy, i. e. blessed the earth or land, after thou hadst made it dry or thirsty, thou hast or dost enrich it greatly, &c.*

mises of thy word and the laws of thy creation. SECT. 48.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou bledest the springing thereof.

Thou thoroughly moistens the ridges or rising earth of the plowed land: thou penetratest or sinkest deep into the furrows thereof: thou softenest and mellowest it into a kind and fertile soil with the copious falling of dissolving showers; thy blessing makes the seed sown in it shoot forth, increase and flourish. PSALM  
LXV. 9, 10.

11 Thou crownest the year with thy goodness, and thy paths drop fatness.

As the head is encircled with a crown, thou adornest and truly dignifiest the whole annual revolution with testimonies of thy bounty and goodness; and from the tracks of thy chariot wheels, or footsteps of thy perfection and providence drop down delicacies, prosperity and all desirable blessings.

12. They drop upon the pastures of the wilderness; and the little hills rejoice on every side.

They plentifully distil on the sheep-pastures of the wilderness, producing a most agreeable lively verdure: the little hills, in the lowing herds and bleating flocks that graze and their young that frisk upon them, seem animated, active and exulting.

13. The pastures are clothed with flocks; the valleys also are covered over with

As the human body is clothed and adorned with the richest attire or strongest armour,

SECT. 48.

PSALM

LXV. 4.

mour, so are the pastures wholly covered and nobly decorated with flocks; the valleys also are overspread with the golden ears of a most promising harvest; as men sing when something highly pleases them, or shout for triumph, all nature appears in a sort of gayety, and the smiling season to be marked out for delight and festivity.

with corn; they shout for joy, they also sing.

## PSALM LXVI. SECT. XLIX.

*All people invited to acknowledge the universal sovereign. Reasons grounded on his providence, and remarkable deliverances of his true worshippers. His judgments upon the rebellious and incorrigible. Life preserved under threatening dangers, personal mercies recognised, and vows performed. A song or psalm directed to the master of musick.*

PSALM LXVI. 1.

PSALM LXVI.

SECT. 49.

PSALM

LXVI. 1.

**W**ITH joyful acclamations, like the longest blasts of a shrill trumpet, or the loudest shouts of a triumphant army, do you, all ye inhabitants of this earth, declare the excellency and glory of the All-ruling and Independent Deity.

2 Form your voices, in the most perfect sacred musick, for

**M**AKE a joyful noise unto God, all ye lands.

2. Sing forth the honour of his name: make his praise glorious.



for melodiously displaying SECT. 49.  
 the dignity and glory of PSALM  
 the divine Omnipotence, wisdom and benevolence: raise lxvi. 2.  
 his illustrious deeds, as they  
 richly merit, to the highest  
 degree of grandeur, majesty  
 and sublimity.

3. Say unto God,  
 how terrible art thou  
 in thy works! thro'  
 the greatness of thy  
 power shall thine e-  
 nemies submit them-  
 selves unto thee.

Proclaim to the honour of 3  
 that power which made and  
 wields the wondrous whole  
 of being, saying, we are struck  
 with tremendous awe and the  
 utmost religious reverence at  
 contemplating thy dreadful  
 judgments and astonishing  
 transactions! Through the  
 certainty of thy unlimited  
 power, and the repeated mul-  
 tiplied instances of its exer-  
 tion it may be fully depend-  
 ed on, that thine adversaries  
 in the end will be compelled  
 at least to dissemble their en-  
 mity, profess regard, or make  
 feigned submissions.

4. All the earth  
 shall i worship thee,  
 and shall sing unto  
 thee,

With the humblest pro- 4  
 strate adoration, the whole  
 human

i שׁוּחָה signifies bowing the head in token of civil respect;  
 and prostration, falling on the knees and touching the  
 ground with the head, as is now practised in the east, as a  
 mark of that, or of religious reverence. The last due only  
 to God, but paid to idols and assumed by tyrants. The  
*Persian* monarchs claimed it, but would never be complied  
 with in this claim by any men of honour among the *Greeks*.  
 2. *Curt. L. VIII. C. 5.* This divine worship by prostra-  
 tion,

SECT. 49.

PSALM

Lvi. 4.

human species shall present their religious addresses before the exalted throne of thy supreme Majesty; and in the devoutest hymns sing forth thy praises: in the highest strains with the most harmonious musick they shall celebrate thee as possessed of an universal dominion and all possible perfection.

5 Let all men attend, observe and admire the vast designs and wonderful operations of divine providence: what judgments he hath executed, and inexpressibly dreadful expedients he hath applied, to perplex the affairs and punish the inventions, of the degenerate and abandoned among mankind.

6 This hardened *Pharaoh* to his cost experienced, in the return of the *Red Sea's* swelling waves upon him and his host; which had deserted their channel for the ready passage of our oppressed and pursued ancestors: without any thing to retard, the greatest numbers

thee, they shall sing to thy name. Selah.

5. Come and see the works of God: he is terrible in his doing toward the children of men.

6. He turned the sea into dry land: they went through the flood on foot, there did we rejoice in him.

tion, as was usually performed to himself, not any common mark of honour, *Abasuerus* is supposed to have commanded to be given to his favourite *Haman*; therefore *Mordecai* the *Jew* could not in conscience practice what he regarded as a species of idolatry.

bers advanced under the divine conduct, and dry-shod crouded along that water-course which was usually overflowed: on that spot, the original founders of our nation in the most grateful acknowledgments, celebrated the eternal potentate for the wonderful glorious occasion.

7. He ruleth by his power <sup>k</sup> for ever, his eyes behold the nations: let not the rebellious exalt themselves. Selah.

It is not any district or division of mankind separately that the Almighty governs; but by an absolute authority he is LORD of the universe; his Omniscience and watchful providence are comprehensive of the greatest diversity of people and nations: the obstinate and incorrigible should not pervert or pride themselves in the trifle of wealth or power they command, for he is infinitely above them and can easily reduce them.

8. O blefs our God, ye people; and make the voice of his praise to be heard.

O all ye kindreds and nations, in one united grand assembly join to declare your highest esteem and veneration for the King of kings, the LORD of lords; proclaim

<sup>k</sup> The *Chald.* and *Syr.* seem to have given the right sense of עוֹלָם in this passage, as referring to *space* rather than *duration*, and as signifying a dominion or jurisdiction over the whole world, and all persons and things in it.

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PSALM

LXVI. 8.

proclaim to all the world his rightful dominion, and the irrefragable testimonies of his immense perfection.

9 To whose bounty and goodness we are to ascribe it that we are situated, supported, and with constant supplies accommodated, so that we live and breathe: and notwithstanding unnumbered disasters and calamities to which we are obnoxious, are not so attacked that we cannot avoid or sustain them; nor so overpowered and disabled but by a regular diligence we can supply all nature's demands.

10 Indeed we have sometimes been apprehensive that we should be reduced to these extremities; and have actually conflicted with extraordinary difficulties; but, as precious metals are tried and refined in the furnace, so, All-wise and most gracious God, thou hast only appointed us a severer discipline to produce our virtue, or improve it to true perfection.

11 As game are pursued into toils and snares, so have we fallen a prey to the power or policy of our enemies; our burdens

9. Which holdeth our soul in life, and suffereth not our feet to be moved.

10. For thou, O God, hast proved us, thou hast tried us as silver is tried.

11. Thou broughtest us into the net, thou laidst affliction upon our loins.

burdens have been so heavy, SECT. 49.  
our miseries pressed so hard PSALM  
upon us as sometimes to try lxvi. 11.  
our utmost strength, if not  
exhaust it.

12. Thou hast  
caused men to ride  
over our heads; we  
went through fire  
and through water:  
but thou brought-  
est them out into a  
wealthy place.

Men of the same earthly <sup>12</sup>  
make and fashion with our-  
selves, have been suffered in  
the height of their arrogance  
to triumph over, trample up-  
on, and reduce us to a most  
miserable condition of abject  
slavery: our perils and escapes  
have resembled the extreme  
dangers arising from fire and  
water: nevertheless thou hast  
kindly extricated, as it were  
transplanted into a most  
fertile soil, and every way  
situated us to our advantage  
and satisfaction.

13 and 14. I will  
go into thy house  
with burnt-offerings:  
I will pay thee my  
vows, which my lips  
have uttered, and my  
mouth hath spoken  
when I was in trou-  
ble.

Being thus peaceably and <sup>13, 14</sup>  
comfortably settled, and in  
all respects flourishing and  
happy; as becomes the re-  
presentative of this favoured  
people I will enter thy sacred  
tabernacle with burnt-offer-  
ings, and in the solemnities  
of worship pay my most  
thankful acknowledgments:  
particularly, discharge those  
sacred and irrevocable enga-  
gements, which came readily  
out of my lips when I was  
involved in afflictions and ca-  
lamities,



SECT. 49.

PSALM

lxvi. 14.

lamities, and which I voluntarily declared I would certainly perform if ever I was free'd from them.

15 I will humbly offer up the richest sacrifices of stall-fed beasts that are full of marrow: frankincense shall perfume and the fat of rams smoke upon thine altar: I will thankfully present horned cattle at full age, and the choicest he-goats of the whole flock.

16 Be present all ye friends of God and virtue, and for your encouragement attend, whilst I faithfully report what I have experienced of the ways of providence; how wonderfully my life hath been preserved, and what benignity shewed in the course of it.

17 An entire earthly prosperity, might not on all accounts have been so much for my real benefit, as an imperfect frail mortal: but whenever I have been in affliction and adversity, I no sooner implored than I received his kind assistance; and almost with one and the same breath, humbly supplicated his mercy and thankfully celebrated his praises.

Without

15. I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16. Come and hear all ye that fear God, and I will declare what he hath done for my soul.

17. I cried unto him with my mouth, and he was extolled with my tongue.

18. If I regard  
iniquity in my heart,  
the LORD will not  
hear me.

Without breach of modesty SECT. 49.  
allow me to observe, that I PSALM  
acted consistently; never after lxvi. 18.  
an insincere and hypocritical  
manner: neither could I have  
expected my devotion, how-  
ever zealous it was, to be re-  
garded, if in my inward frame  
and temper I approved ini-  
quity or idolatry, evil or mis-  
chief: if I had, or ever shall  
have any thing in view, that  
is the reverse of that solid  
good and happiness which  
attend virtue and true reli-  
gion, it is a certain rule with-  
out exception, the LORD  
rejects my homage; grants  
not my requests, nor do offer-  
ings, prayers or vows in the  
least avail with him.

19. But verily  
God hath heard me:  
he hath attended to  
the voice of my  
prayer.

It may be reckoned then 19  
a divine testimony in my fa-  
vour, and demonstration that  
I am conscious of no latent  
guile; for it is undeniably  
evident, that God hath heard  
and granted my petitions:  
and in being prevailed upon  
by my humble supplicating  
spirit, hath given abundant  
witness to the truth of my  
principles or the sincerity of  
my virtue.

20. Blessed be God,  
which hath not turn-  
ed

Am I not manifestly fa- 20  
voured with a divine attesta-  
tion, for with the utmost re-  
verence

SECT. 49.

PSALM  
lxvi. 20.

verence and to his eternal honour be it spoken, the Almighty hath not rejected what in my own behalf I have humbly arbitrated with him; nor doth it appear from the course of his providence, that I am not the object of his extraordinary regard and beneficence.

ed away my prayer,  
nor his mercy from  
me.

## P S A L M LXVII.

*Blessings humbly requested for the Israelitish nation, and in them for all mankind. Thanksgiving a universal obligation, and the groundwork whereon to raise the highest hopes. A psalm or song of praise directed to the master of musick, to be performed on stringed instruments and sung to. An imitation, as is supposed, of the form of blessing used by the priests on solemn occasions. Numb. vi. 23, 24, 25.*

## P S A L M lxvii. 1.

SECT. 49.  
PSALM  
lxvii. 1.

**L**ET us offer up our most humble and ardent addresses to the Creator and LORD of the universe, that he would be pleased to vouchsafe us his regard and protection, with all useful and desirable favours and blessings: that by his gracious presence and the dispositions of his kind providence he would

## P S A L M lxvii. 1.

**G**OD be merciful unto us, and bless us: and cause his face to shine upon us. Selah.

would disperse any gloomy SECT. 49.  
apprehensions we may be PSALM  
under, and in every respect lxvii. 1.  
place us in agreeable happy  
circumstances.

2. That thy way  
may be known upon  
earth, thy saving  
health among all  
nations.

Grant this, most merciful<sup>2</sup>  
Father, that by means of our  
prosperous and flourishing  
state, who know and worship  
thee the true God; rational  
sentiments and a becoming  
religious homage and obe-  
dience may universally pre-  
vail: and thy just govern-  
ment, righteous laws, and won-  
derful works may be acknow-  
ledged and admired in this  
land, and throughout all the  
kingdoms of the world.

3. Let the people  
praise thee, O God;  
let all the people  
praise thee.

O thou most beneficent<sup>3</sup>  
God, by conferring upon  
them the greatest obligations,  
the true knowledge of thyself,  
engage the people, with plea-  
sure, from a sense of grati-  
tude, to confess and adore  
thy power and goodness: and  
let these professions, together  
with all instances of regular  
moral obedience, prevail  
every where that people are  
formed into societies, from  
the sun's rising beams to its  
setting rays.

4. O let the na-  
tions be glad and  
sing for joy: for thou  
shalt

O let the civil governments<sup>4</sup>  
and different communities of  
R 2 mankind

SECT. 49.

PSALM

lxvii. 4.

mankind rejoice in the knowledge of true religion, as in festival solemnities; and express their sincerest joys in devout songs and in the loudest acclamations: for it is a sentiment full of hope, big with triumph to all righteous men, that conformably to rules of impartial equity thou administrest all affairs; and in due time wilt rectify all seeming inequalities and disorders: with wisdom and moderation regulatest and conductest the greatest diversity of nations, by the salutary laws of virtue to perfection and happiness.

5 Grant, All-knowing and most bountiful God, that with the noblest thanksgivings of grateful hearts and uniformly good lives, the people may confess thy power and providence: throughout thy vast dominions let all people, by having their hearts united in thy faith and fear, celebrate and adore thy unbounded greatness and goodness.

6 All men without exception lie under indispensable obligations to religious gratitude, for the blessings of nature and providence, the descending

shalt judge the people righteously, and govern the nations upon earth. Selah.

5. Let the people praise thee, O God; let all the people praise thee.

6. Then shall the earth yield her increase; and God, even our own God shall bless us.



ing rains and fruitful seasons SECT. 49.  
 are all in common: the grate-  
 ful earth returns its annual PSALM  
 presents to those that culti- lxvii. 6.

ivate it; and in its various  
 constant productions affords  
 abundant sustenance for man  
 and beast: the exhaustless  
 fountain of all mercies, even  
 our eternal God and Father,  
 who hath distinguished us  
 with the noblest privileges, is  
 most conspicuously desirous  
 that we should duly improve  
 them, and in all respects be  
 prosperous and happy.

7. God shall bless  
 us, and all the ends  
 of the earth shall  
 fear him.

May this be the blessed  
 effect of all his kindness, and  
 our nation ever a most flour-  
 ishing one: that by means  
 of our importance and true  
 excellence, our secular great-  
 ness and our shining light of  
 truth and goodness; the re-  
 motest quarters may be led  
 to put on a religious cha-  
 racter, and practise a reg-  
 ular and uniform virtue and  
 piety.

## PSALM LXVIII. SECT. L.

*God arising to judgment. The wicked destroyed. The righteous triumphant. The injured vindicated. The lowly neglected and oppressed, exalted. The Israelites supported and protected in the wilderness. Their servitude and miseries. Their deliverances. The manner of celebrating and ascribing glory to God for them. A psalm or song of David, directed to the master of musick. The occasion, some suppose, to be bringing up the ark to Jerusalem: others, with a peculiar solemnity carrying it from mount Zion into the camp, to animate the soldiery in an engagement against some formidable enemy.*

## PSALM lxviii. r.

SECT. 50.  
PSALM  
lxviii. 1.

**L**ET the Omnipotent God stand up for us, as our judge, patron and avenger: let heathen idolaters and his inveterate enemies, however resolute and strongly connected, like a potter's vessel that is broken in pieces, be separated and entirely dispersed: let them also who slight his authority and trample upon his laws, flee, as to save their lives from imminent danger, even that of an earth-quake or conflagration, from his angry presence and flaming sword pursuing them.

As

## PSALM lxviii. 1.

**L**ET God arise, let his enemies be scattered: let them also that hate him flee before him.

4.  
sing  
nam  
that  
heav  
J A E  
befor

2. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

As the driest chaff or lightest vapour of smoke is blown away with a hurricane or whirl-wind, so do thou drive and dissipate them: As the consistency and firmness of wax near a glowing fire dissolves, in like manner, at the tremendous appearance of the most high God, let them lose all vigour and courage and sink into despondency and destruction.

SECT. 50.  
PSALM  
LXVIII. 2.

3. But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

On the other hand, let men of integrity and true benevolence be inspired with joy and glory: their exalted merit be crowned with noble opportunities of celebrating the divine perfections, and rejoicing in his presence and in the regard of his providence: yea, let their joys be distinguished for every proper expression of them, and for the highest degrees of transport and exultation.

4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Like generous advocates of virtue and religion, exalt your voices to the utmost pitch in honour of an ever-blessed God their grand patron: with the most correct and perfect psalmody, celebrate his illustrious exploits and unrivalled Attributes: as a victorious general mounted in his triumphant

SECT. 50.

PSALM  
lxviii. 4.

phant chariot, raise him to the adoring view of all mankind, for the noblest sublimity and majesty, who presides in the heaven of heavens and is essentially great, superlative in every thing, and absolutely independent: before the symbols of his presence hail him with the loudest acclamations, as immutable and eternal LORD and maker of the whole creation.

5 Notwithstanding that he is supreme over all, and the highest heavens his glorious habitation, yet he is to all purposes a father; and naturally well affected to all his off-spring; particularly to destitute friendless orphans, and exquisitely tender of their welfare and happiness: seated on his eternal throne, he also takes cognizance of their causes and vindicates the rights of injured desolate and distressed widows.

6 In the course of his kind providence, this most affectionate parent supplieth those with all domestick conveniencies and blessings, whose wants had separated them from human society, and necessitated to lead a re-  
cluse

5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6. God setteth the solitary in families: he bringeth out those which are bound with chains, but the rebellious dwell in a dry land.

close and solitary life: he SECT. 50.  
restores captives or vassals, PSALM  
subjected to the capricious lxviii. 6.  
humours of arbitrary and  
merciless tyrants, to the sweets  
of liberty and all the pleasures  
of a most commodious situa-  
tion: but the refractory and  
incorrigible in wickedness,  
as placed on the top of a rock  
where nothing groweth, shall  
always remain in a barren  
land.

7. O God, when  
thou wentest forth  
before thy people;  
when thou didst  
march through the  
wilderness. Selah.

Blessed God! how me-  
morable and awful the  
scene, when thou conductest  
thy people by a pillar of  
a cloud by day and of fire  
by night! when easily sur-  
mounting all difficulties to  
perform the purposes of thy  
providence, thou regularly  
advancest with the rapid  
course of a victorious ge-  
neral, or the majestick gait  
of a dauntless lion, through  
the trackless wilds of an  
inhospitable desert.

8. The earth shook,  
the heavens also  
dropped at the pre-  
sence of God: *even*  
Sinai itself *was mo-*  
*ved* at the presence  
of God, the God of  
Israel.

As if nature's laws had<sup>8</sup>  
been abrogated, and inani-  
mate beings on a sudden  
endued with the quickest sen-  
sations; at the presence of  
Deity, or from the impres-  
sions of instant Omnipotence,  
the solid earth was thrown  
into



**SECT. 50.** into the most violent commotion or concussion; the exalted heavens were dissolved and fell down in mighty single drops: notwithstanding *Sinai's* strength and fixedness, it tottered at the tremendous aspect of the great sovereign, the LORD GOD of *Israel*.

PSALM  
LXVIII. 8.

9 After the heavy calamity of a most excessive drought, most bountiful LORD, out of thine everlasting mercy thou wast pleased to send plentiful showers of refreshing rain: whereby the people's minds, whom thou hadst chosen for thy perpetual possession, were set right in regard to thy protection of them, when they plainly doubted it: and their unhappy tempers or the extremity of their sufferings, seemed to have exhausted their patience and staggered their religious confidence.

9. Thou, O God, didst<sup>1</sup> send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.

The

<sup>1</sup> Some interpret this, God kept constantly *suspended* over his people a shower of blessings, from whence he *rained* manna and quails upon them. Or as *Gataker* and others, of that shower which dropt from the cloud when it removed over the people's heads from the van to the rear. *Exod. xiv. 19.* whereby *St Paul* observes, they were washed or baptized. *1 Cor. x. 3.* Is not the reference to rain after drought, and most probably in the wilderness to confirm the people's hope and trust in the Almighty, when they murmured and were in danger of despondency.

10. <sup>m</sup> Thy congregation hath dwelt therein, thou, O God, hast prepared of thy goodness for the poor.

The whole collective body were fixed in peace and safety, where they had lately been distressed and in the greatest danger: out of thine inexpressible goodness, thou placedst those in easy and comfortable circumstances, whose spirits had been greatly depressed with a most wretched servitude.

SECT. 50.  
PSALM  
LXVIII. 10.

11. The LORD gave the word, great was the company of those that published it.

The governour and maker of the universe issued out his high command, and instantly multiplied was the number of messengers who were ready to declare and perform it.

12. Kings of armies did flee apace: and she that tarried at home divided the spoil.

Monarchs and leaders of confederate armies formed for action, exerted themselves to the utmost in an expeditious flight or precipitate retreat: and they who were employed in domestick affairs not only had their share in, but the privilege of dividing the whole of the booty.

13. Though ye have lien among the pots, yet shall ye be as the

Though your condition, like that of skullions in a kitchen

<sup>m</sup> Some interpret this, God governed and protected his people by the ministry of angels. Others, that in that desolate place where only wild beasts could live, by showers of manna a multitude of tamer living creatures were sustained, even of men and all their flocks and herds. The next ver. is understood of the female quire who sung the people's victories. *Exod. xv. 20, 21.* and by some, of them who spoiled the *Egyptians* by borrowing their jewels,

SECT. 50.

PSALM  
lxviii. 13.

kitchen or strolling followers of a camp, has been to the last degree fordid and despicable; yet shall ye be settled in a most happy and splendid one; resembling for cleanness and beauty the pigeon's silvered plumes, and out-shining those feathers of hers which glitter like the yellowness of gold.

14 When the Almighty favoured their arms with such distinguished success; that upon *Salmon* several kings fled before them; the aspect of affairs was truly magnificent and glorious, like the glistening snow on that lofty mountain.

15 *Bashan's* eminence might seem commendatory of it to become the hill of God, and bear the symbols of his presence: *Bashan* certainly raises exceeding high its towering head.

16 Wherefore ye aspiring hills, do ye arrogantly enter the lists on account of your elevation? or for the sake of your exalted brows and cloud-topt

the wings of a dove covered with silver, and her feathers with yellow gold.

14. When the Almighty scattered kings in it, it was *white* as snow in *Salmon*.

15. The hill of God *is as* the hill of *Bashan*, an high hill *as* the hill of *Bashan*.

16. Why <sup>n</sup> leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in, yea, the LORD will dwell *in* it for ever.

<sup>n</sup> *Kimchi* approves *R. Hai's* interpretation from the *Arab*. instead of *leap*, *what look you for, or what expect ye, ye high hills*, to be done to you? which does not much alter the sense.

ropt summits vainly pretend to the honour? you cannot possibly come in competition for a desirable situation with mount *Zion*; the high God himself entertains a peculiar affection to that pleasant place; and hath actually determined it to be the place of his fixed residence throughout all ages and generations.

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PSALM  
lxviii. 16.

17. The chariots of God are twenty thousand; *even* thousands of angels: the LORD is among them as in *Sinai*, in the holy place.

It is under his protection 17 whose magnificence is inexpressible and his majesty absolutely supreme: the chariots of the most high God are twenty thousand; even thousands of thousands of angels: as a monarch surrounded by his guards or a general by his army, the LORD of the universe is in the midst of them, directing their different provinces in his grand administration, with a vigilant concern for the security of his sacred rest: the same always as he once manifested his glory upon mount *Sinai*, and separated that holy hill by boundaries from all the ground about it, thence with the utmost solemnity to issue forth his laws.

18. Thou hast ascended on high, thou hast led captivity

As a victorious commander returning with all the honours

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PSALM  
LXVIII. 18.

honours and trophies of war, thou art exalted to an immortality of fame: whatever spoil the enemy had taken thou hast fully recovered: there is further gained sufficient for presents to be divided amongst a multitude of sharers: even revolters who long held it out are totally subdued: that a settled peaceful retreat might at length be secured, for the ever-blessed symbols of the supreme majesty.

19 In the highest degree esteemed and adored be the LORD of the whole creation, who as a kind of charge upon himself, hath undertaken our support, and perpetually provideth for us the greatest plenty and variety of blessings: even the Good and Omnipotent God to whom we are under obligations for many signal deliverances, as well as for our ordinary constant safety and prosperity.

20 It is his royal prerogative, or peculiar property whom we worship, to be a God to all the purposes of rescuing from the greatest dangers, and establishing in perfect security and tranquillity: under the direction of the same

tivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

19. Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20. He that is our God, is the God of salvation; and unto God the LORD belong the issues from death.



necessarily existing Being are Sacr. 50.  
all the determinations of mor- PSALM  
tality, or various multiplied lxviii. 20.  
passages whereby death issues  
forth and destroys mankind.

21. But God shall  
wound the head of  
his enemies: and the  
hairy scalp of such  
a one as goeth on  
still in his trespasses.

And surely in one or other 21  
of them he shall batter the  
head of his idolatrous ene-  
mies, or give them mortal  
and incurable wounds and  
bruises: and the shaggy hor-  
rid pate of every one, who  
resolutely persists in an habi-  
tual course of self-condemned  
impiety and the most pernicious immorality.

22. The LORD  
said, I will bring  
again from Bashan, I  
will

The divine matchless Om- 22  
nipotence is the same as when  
he

° *Hairy scalp*, some interpret of the *Arabians* who suf-  
fered their hair to grow long on the top of the head; that  
by stretching it out and raising the hair, they might shew  
their savage temper and disposition.

P The *Chald. Paraph.* understands this of a resurrection,  
and thus explains — *I will bring again the just that are dead  
and devoured by wild beasts.* *Abarbinel* still more refined  
from between the teeth, meaning of the beasts that hath de-  
voured them. Some other of the *Rabbis*, approved this  
sense as appears from the sketch of history *Schickard* has  
preserved in his *Jus Regium Heb.* p. 169. A *Saracén* com-  
mander of a fleet from *Corduba* in *Spain* cruizing on the  
coast of *Palesine*, took a vessel bound for *Sebasté*, with some  
learned *Jews* on board: one eminent *Rabbin* amongst the  
rest, called *R. Moses* the father of *R. Enoch*, together with  
his wife a woman of exquisite beauty; whom the brute of  
a captain being about to ravish, she calls to her husband  
[who was within hearing, but in chains] and asks him in  
*Hebrew* whether they who were drowned in the sea should  
revive at the resurrection of the dead. To whom he re-  
plies in the words of this passage. *The Lord said*, &c. upon  
which she immediately threw herself into the sea and was  
crowned.

SECT. 50.

PSALM  
lxyiii. 22.

he declared, I will make my people return victorious from an engagement with *Basban* and its haughty king: I will make them return in triumph from their contest with hardened *Pbaraob* and his formidable host, left behind in the bottom of the sea for the waters to overflow them.

will bring my people again from the depths of the sea.

23 That the slaughter may be complete, the carnage dreadful, and the effusion of the enemy's blood so abundant, that thy foot shall splash in it and the tongue of thy dogs lap the same.

23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 In the solemnities of repeated triumphs, O all-powerful Deity, they have, as it were, been spectators of the wonderful course of thy divine procedure; the inimitable procedure of my most Glorious God, my eternal Ruler, when graced with conquest they have returned the ark into the holy tabernacle.

24. They have seen thy goings, O God, even the goings of my God, my king, in the sanctuary.

25 The procession was most regular and truly magnificent: vocal musick preceded, instru-

25. The fingers went before, the players on instruments followed after; amongst

drowned. Their strength and solemnity, would incline one to interpret the 20, 21, 22 and 23 ver. of future rewards and punishments. The expressions will bear this interpretation; and convey a most striking image: and from speaking of what was invisible, then at the 24 he turns to some faint glimpses thereof, which they had seen in the representations of the sanctuary.

amongst *them were*  
the damsels playing  
with timbrels.

instrumental followed; and  
to improve the beauty and  
harmony, timbrels were in-  
termixed and beaten by rural  
blooming nymphs just come  
from under the care of their  
parents.

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PSALM

lxviii. 25.

26. Bless ye God  
in the congrega-  
tions, *even* the LORD  
from the fountain of  
Israel.

Their united grateful song<sup>26</sup>  
was — render to the Almight-  
ty and Eternal Being, all  
possible thanksgivings and  
adorations, in the grand assem-  
bly of our whole nation now  
collected: even to the su-  
preme Being, the support  
and LORD of the universe,  
all ye descendants, by what-  
ever tribe, from the fountain  
and common father *Israel*.

27. There is  
little Benjamin *with*  
their ruler, the prin-  
ces of Judah, *and*  
their counsel, the  
princes of <sup>a</sup> Zebu-  
lun, *and* the princes  
of Naphtali.

Here present, there is the<sup>27</sup>  
tribe of *Benjamin*, few indeed  
in number but of consequence  
in giving birth to the first of  
our monarchs: men of autho-  
rity likewise sprung from  
*Judah* and able statesmen,  
one of whom now sways the  
sceptre: leading men besides  
belonging to *Zebulun*, and  
principal persons whom  
*Naphtali* has produced.

<sup>a</sup> *Zebulun* and *Naphtali* supposed mentioned because  
learning and knowledge most flourished in those two tribes.  
*Gen. xlix. Deut. xxxiii. Judg. v. 14. Isai. ix. 1.* But some  
think, only that all the tribes may appear present.

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PSALM  
lxviii. 28.

To the divine constitution of things, his powerful presence and most gracious providence you are freely to ascribe all your abilities and advantages: Infinite GOD, be thou pleased in the course of thy dispensations to perfect that glorious scheme thou hast formed in our favour; and carry our national union strength and prosperity to a state of the utmost splendour.

29 From the universal fame of thy most magnificent temple at *Jerusalem*, and the rational worship of the true God, which is duly performed there; let such an influence and respectable importance be derived to our whole community, that foreign princes may be curious to acquaint themselves with our policy; interested to court our alliance; or conscientious to reckon themselves obliged to bring costly offerings, in acknowledgment of the ever-blessed

28. \* Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29. \* Because of thy temple at Jerusalem, shall kings bring presents unto thee.

\* This passage as well as *Gen. i. 3.* is said to have struck that master of eloquence the great *Longinus*; as an instance of that natural simplicity which is truly grand and sublime.

\* *Noldius* observes the particle *mem*, translated *because* should be rendered *so*, and some think this would make the sense clearer than either the *LXX*, *Vulg.* *Chald.* *Paraph.* or *Arab. version* have left it.

blest Being who hath thus SECT. 50.  
eminently distinguished us, PSALM  
and with perfect wisdom lxviii. 29.  
made all things.

30. Rebuke the  
company of spear-  
men, the multitude  
of the bulls, with  
the calves of the  
people, *till every*  
*one* submit himself  
with pieces of silver:  
scatter thou the peo-  
ple that delight in  
war.

In order to this desirable  
state of things, do thou give  
a sovereign check to the ra-  
vages of war: particularly,  
suppress the whole military  
company or foraging troop  
of archers spear-men or lan-  
cers, that they never more  
disturb our peace: likewise,  
confederacies of mighty prin-  
ces with subordinate rulers,  
like larger and smaller bul-  
locks, aiming at absolute  
power; subdue them into an  
universal submission with pre-  
sented fragments of silver:  
vanquish and totally disperse  
those enemies of mankind,  
whose highest pleasure arises  
from the horrors and miseries  
of battles and sieges.

31. Princes shall  
come out of Egypt,  
Ethiopia shall soon  
stretch out her hands  
unto God.

Under the happy auspices  
of an established peace, am-  
bassadors of the first rank  
S 2 and

*Mudge* renders, rebuke the beasts of the reed, the  
drove of bulls with the bullocks of the nations, that they  
may not foul the fine silver streams; By beast or animal of  
the reed, he understands the crocodile whose puddling in  
the water he makes represent *Pharaoh* raising stir and con-  
fusions in the world. Some interpret, the greater princes that  
treat their neighbours as bulls do younger cattle, in order to  
cover themselves with gold or abound in pieces of silver.



SECT. 50. and character from Egypt  
 the head quarters of idolatry,  
 shall be dispatched to our  
 court; natives of *Ethiopia* or  
*Arabia* shall make public  
 acknowledgments to the ho-  
 nour of GOD in our temple:  
 or learn as we do to pray to  
 him.

PSALM  
 Lxviii. 31.

32 O all ye governments and  
 combinations of mankind in  
 this sublunary world, be pre-  
 vailed upon in sacred songs  
 to commemorate the won-  
 derful works of the great first  
 cause: renouncing your irre-  
 gular wild strains in praise of  
 idols and vanities, sing correct  
 and rational compositions to  
 his everlasting praise, by  
 whom all things were truly  
 created and consist.

33 To his greatest glory, who  
 in sovereign majesty as abso-  
 lute director and controller,  
 rideth in the highest heavens:  
 whatever exists or whenever  
 it began to be, who was eter-  
 nally antecedent to and the  
 actual author of it: hark!  
 how he publisheth his tremen-  
 dous excellence in the peals  
 of rending thunder: even  
 that thunder which is a preg-  
 nant instance of his unbound-  
 ed power, and of astonishing  
 efficacy.

32. Sing unto God,  
 ye kingdoms of the  
 earth: O sing praises  
 unto the LORD. Sa-  
 lah.

33. To him that  
 rideth upon the  
 heaven of heavens,  
 which were of old,  
 lo, he doth send out  
 his voice, and that a  
 mighty voice.

Freely

34. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35. O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.

Freely confess that the Almighty Being can with infinite ease do every thing: the *Israelitish* people are peculiarly under his protection; and his Omnipotence and efficiency of providence manifested in their favour with equal lustre, as they are displayed in the spangled sky or glorious heavens.

SECT. 50.

PSALM.  
lxviii. 34.

Immense and Eternal Deity, we are seized with silent awe and the utmost amazement, on account of the miraculous effects proceeding from thy solemn presence within the sanctuary: the perpetual guardian of *Jacob's* race is truly and emphatically the person, who giveth strength and intrepid firmness to his people; who inspireth them with invincible resolution, and raiseth them to the utmost splendour and prosperity: let his name be for ever honoured admired and adored.

## PSALM LXIX.

## SECT. LI.

*Succour implored in extreme distress. The particular circumstances of this distress. The temper, character and behaviour of his enemies contrasted with his own. The utmost ardour of prayer for his safety, and their due punishment; engagements to shew an unfeigned gratitude. Directed to the musick master to be performed on an instrument of six strings, an ode or song of David. Applied as very suitable to the case of the prophet Jeremiah, Chap. xxxii. and to that of the great Saviour.*

## PSALM lxix. 1.

SECT. 51.

PSALM  
lxix. 1.

**T**HOUGH all human succours fail, it is not difficult to thee, O thou God who canst do every thing, do thou preserve and deliver me; for as if I was drowning in deep waters, I am fallen into such distresses that my life is in the utmost danger.

2 Like one sinking apace toward the bottom of a clay-pit, where without immediate relief it is impossible he should stop or recover himself to any firm footing: or as he who by some accident is drawn into the depths of waters, where the rolling torrents of a sudden and violent inundation

## PSALM lxix. 1.

**S**AVE me, O God, for the waters are come in unto my soul.

2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

tion overflow him, so am I SECT. 51.  
almost overwhelmed with the PSALM  
heavy load of affliction and lxix. 2.  
adversity.

3. I am weary of my  
crying, my throat is  
dried: mine eyes  
fail, while I wait for  
my God.

As the same miserable man ;  
cries in vain for help till his  
strength is gone, or looks on  
all sides till he can see no  
longer; so have I hitherto  
met with nothing but linger-  
ing delays, fainting spirits, and  
failing eyes, as the effect even  
of my strongest expectations  
from the divine protection.

4. They that hate  
me without a cause,  
are more than the  
hairs of my head:  
they that would <sup>u</sup>de-  
stroy me, *being* mine  
enemies wrongfully,  
are mighty: then I  
restored *that* which  
I took not away.

In a short time mine un- 4  
deserved adversaries are in-  
creased to a number almost  
incredible: my persecutors  
whose avowed aim, being  
open enemies though with-  
out the least provocation, is  
to suppress or extirpate me,  
are greatly superior to me in  
power; and if they prevail, I  
may expect, as is his unhappy  
case, who, though unjustly,  
loses his cause in a court of  
judicature, to pay all damages;  
or sustain the weight of all  
evils they can inflict upon  
me, without pretending to  
have the least right either to  
justice or mercy.

S 4

O Omni-

<sup>u</sup> Destroy, literally *cut me short*, i. e. oppress or persecute  
me.

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PSALM

LXIX. 5.

O Omniscient Being, thou art perfectly acquainted with my conduct if it have been under the influence of an unadvised temper or corrupt judgment: neither can my trespasses or unlawful captures, if any such there are possibly be so far removed or so utterly demolished, that thou can'st not discover and produce them.

6 O thou absolute and universal director of events and affairs! disappoint not their hopes who fully depend upon thy justice for my vindication: suffer them not who solicit, and by all means that thy providence directs to, endeavour to procure it, O *Israel's* GOD and constant Guardian, like so many pests of society, to be loaded with reproach and infamy because it is not obtained.

7 Especially, as I have already submitted to many neglects and indignities, purely on account of my reliance on thy promises, and steadfastness to my duty: to that degree that wherever I appear it is in circumstances of the lowest disgrace and confusion.

5. O God, thou knowest my foolishness; and my sins are not hid from thee.

6. Let not them that wait on thee, O LORD God of hosts, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of *Israel*.

7. Because for thy sake I have born reproach: shame hath covered my face.

Like



8. I am become  
a stranger unto my  
brethren, and an  
alien unto my mo-  
ther's children.

9. For the zeal of  
thine house hath  
eaten me up; and  
the reproaches of  
them that reproach-  
ed thee, are fallen  
upon me.

10. When I wept,  
and chastened my soul  
with fasting, that  
was to my reproach.

Like one banished his own country, I am secluded all the privileges of my nativity; all friendship and intercourse with my neighbours: and my kindred treat me no other than if I wore an outlandish habit or could not speak my mother tongue.

For this certain reason, be-  
cause my real concern and  
most ardent affection for the  
credit of true religion, and  
the honour of thine house,  
like a devouring fire, have  
consumed me: and truly  
all the invidious reflections  
thrown upon the truth of  
piety, and horrid blasphemies  
on thy holy and ever-blessed  
name, are understood, de-  
signed, and sensibly felt by  
myself, to vilify, as if they were  
directly levelled at me: their  
certain meaning is to bring  
me into contempt and de-  
testation.

When I have observed  
seasons of humiliation most  
seriously to lament the sins  
and follies of this present life,  
and improve my patience to  
endure its hardships and af-  
flictions; with no views of  
superstition or ostentation;  
but only by some greater  
austerities

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LXIX. 8.

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PSALM  
lxix. 10.

austerities to improve my morals: that was interpreted into an occasion of reviling me: my sincerity was reckoned at least questionable, if not my hypocrisy plainly proved, by appearing to be more righteous than my neighbours.

11. My mean and sordid garments with my mournful sad looks manifested, that on some solemn account I was keeping a fast in its utmost strictness and severity; indeed I truly fasted to God, not to be seen of men: but this gave only a further opportunity for derision and the lowest ribbaldry.

12. The judges and magistrates assembled for executing justice, in open court produce and freely enlarge upon the heaviest charges against me: and as to the multitude or populace, they make me the ridiculous subject of their vulgar mirth and drunken song.

13. The only part I acted under this usage, ever-blessed God, was that of an arbitrator or advocate with thee, to solicit thy favourable regard to myself and others: embracing all opportunities when

11. I made sackcloth also my garment: and I became a proverb to them.

12. They that sit in the gate, speak against me; and *I was* the song of the drunkards.

13. But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me; in the truth of thy salvation.

when I was best disposed for the service, and might hope for the kindest acceptance: most beneficent God, from the exhaustless stores of thy never failing mercy, answer suitably to my humble requests and peculiar exigencies; conformably to the certainty of thy truth, and the established rules of thy supporting and delivering thy servants.

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PSALM  
LXIX. 13.

14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

As out of the miry clay or softest mud in which I was sinking, seasonably extricate me from instant danger: as from the depth of waters, rescue me from the distresses my enemies have reduced me to.

15. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

Let not affliction and adversity, like a deluge's torrents absolutely overwhelm me: let not the depths cover me out of sight that there is no hope, the pit shut its mouth to preclude all power of relief, nor irretrievable calamities and unavoidable destruction be my direful fate.

16. Hear me, O LORD, for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies.

O Almighty maker and sovereign, I humbly beseech thee answer my most fervent prayer, in as much as the displays of thy extraordinary liberality and boundless mercy

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LXIX. 16.

cy, have something in them peculiarly worthy and inexpressibly beautiful: alter the course of thy dispensations, and give a more favourable aspect to my circumstances, correspondent to thy darling attributes and most tender compassionate affections.

17 Do not, as hiding thy face refuse thy kind regard to him, who is constant and most scrupulous in performing whatever thou commandest; for it is impossible for me to extricate myself from the difficulties and calamities in which I am involved: do not thou delay to accommodate the ways of thy providence to my case and send me instant succour.

18 Draw near to me as a friend and helper, an avenger or nearest relative to rescue my life from danger and violence: as by a price laid down, or a superior power exerted vouchsafe a deliverance that is answerable to the designs, or that perfectly supercedes all the proceedings of mine enemies to destroy me.

19 Thou art not unacquainted with the reality and all the aggravations of my attacked honour,

17. And hide not thy face from thy servant, for I am in trouble: hear me speedily.

18. Draw nigh unto my soul and redeem it: deliver me, because of mine enemies.

19. Thou hast known my reproach, and my shame, and my dishonour: mine adver-

adversaries are all  
before thee.

honour, disappointed hopes, and lowest disgrace: the malice cruelty and fury of mine adversaries, as in a raised situation directly before one, are in the clear and open view of thine unerring Omniscience.

SECT. 51.  
PSALM  
LXIX. 19.

20. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

Like violent waves dashing against a ship, so hath stripping me of my character and loading me with continual invectives and slanders, discouraged quite dispirited me: I am in the greatest distress and my condition seems desperate: I directed my eager longing eyes and mind to my fellow creatures, for the small consolation of some bemoaning language, but not the least appeared: to one or other that I hoped would respect my sorrow, or abate my grief, but I was not so happy to find one of this disposition.

21. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

The direct contrary was my hard fate, and as if they had prepared my meals meat of the most poisonous hemlock, or under violent thirst made me drink vinegar: they studied to embitter my sufferings, to add the greatest weight to my misery.

The



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PSALM  
LXIX. 22.

The time surely shall come that such horrid inhumanity shall be punished; let it come, and their calamities spring out of, or be of a piece with their crimes: let their tables be like deep pits digged on purpose to surprize some one: and their table compliments and wishes of health and prosperity, be as so many snares set in pits to secure those who fall into them: what seems meant for their welfare and pleasure let it issue in their ruin and destruction.

23. As the dim-sighted cannot direct themselves, let their condition be so perplexed and embarrassed that they know not which way to go, nor whither they are going: and as a man wabbles through weakness, or drags along his limbs through strains of the loins, disable them from walking or acting in any affair with ease, strength and steadiness.

24. As real objects of thy terrible resentment inflict upon them plenty of the heaviest judg-

22. Let their table become a snare before them: and *that which should have been for their<sup>w</sup> welfare, let it become a trap.*

23. Let their eyes be darkened that they see not; and make their loyns continually to shake.

24. Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

<sup>w</sup> *Welfare*, some render *peace-offerings*, others seem inclined to interpret the passage of what they said of *David*, at their tables, and that the express words follow: then if this construction could be supported, the imprecation would not be his but that of his enemies.

judgments; and let the most violent heat of thy fierce anger reach so as to seize them with such calamities and plagues as shall utterly destroy them,

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LXIX. 24.

25. Let their habitation be desolate, and let none dwell in their tents.

Notwithstanding the strength, beauty and magnificence of their castles or palaces let them be reduced to a heap of ruins; and let none settle or tarry in their pavilions or moveable habitations.

26. For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

For it does not seem enough to them that thou hast smitten a man, or that he is otherwise greatly afflicted and under an extreme dejection; but they infest and persecute him with their further inhumanity and malignity; they draw up bills of indictment to add to and exaggerate his infirmity, whose heart thou hast shattered; and wound the spirit which thou hast penetrated with sorrow.

27. \* Add iniquity to their iniquity: and let them not come into thy righteousness.

Mete to them exactly according to their own measures; be continually increasing their mischief and punishment, so that they shall never stand

\* Some render, *permit*, do not hinder, that one sin follow another so that they never enter into the way of obedience. As God tempteth no man, we may suppose *mischief* and *punishment* of sin not acts of it to be meant by iniquity.

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lxix. 27.

stand acquitted: let them meet with no treatment from thee that is favourable kind or merciful.

28 Let them perish and their names be erased out of the common register of those who continue to inherit the land; let them not be enrolled as appointed to life along with the righteous, but be written in the dust of the earth as destined to destruction.

29 The present situation of affairs is much otherwise, they live in mirth and splendour while I am mortified with pressing necessities, and dejected with inconsolable sorrows: let thy favourable regard appearing in a signal deliverance, exalt me above the reach of danger to a place of perfect safety.

30 I will extol the illustrious deed, and the glorious perfections of Almighty God for doing it with a sacred song; I will set forth his honour and supreme excellency, by the most thankful and publick acknowledgments of his power and goodness.

This

28. Let them be blotted out of the y book of the living, and not be written with the righteous.

29. But I *am* poor and sorrowful: let thy salvation, O God, set me upon high.

30. I will praise the name of God with a song, and will magnifie him with thanksgiving.

y An allusion to the register-book, where according to the custom of those times the names of the living were kept, and when they died blotted out — an usual periphrasis for dying.

31. *This* also shall please the LORD better than an ox or bullock that hath horns and hoofs.

This display of gratitude is more valuable in itself, and shall be inexpressibly more acceptable to the most high God, than the sacrifices of bulls or cows of any age; than even that of young ones at their full growth, that have branching horns and parted hoofs.

SECT. 51.  
PSALM  
LIX. 31.

32. The humble shall see *this*, and be glad: and your heart shall live that seek God.

The meek and humble who are frequently afflicted and oppressed, shall be acquainted with the occasion of my thanksgivings and the removal of my calamities, as an event which they have long desired, and do most sincerely rejoice in: and my worthy friends, your hearts and spirits shall recover themselves; be assured you shall be compleatly happy, you whose religious homage and regular uniform obedience, recommend you to the divine favour and blessing.

33. For the LORD careth the poor, and despiseth not his prisoners.

For the everlasting God is always ready to attend to the prayer of the indigent and distressed, who are properly affected with their unhappy circumstances, and earnestly address him for supplies: and treateth not with neglect and contempt those whom he

SECT. 49. hath confined; or who for  
 the sake of his truth are hold-  
 en in cords of affliction.

PSALM  
 lxi. 33.

34 On the glorious occasion  
 of their full discharge and  
 perfect liberty, in their dif-  
 ferent spheres, let the grand  
 community of the whole crea-  
 tion join them to celebrate his  
 praises: the great lights of  
 heaven burn brighter; the  
 earth be arrayed in its gayest  
 livery; and the seas with the  
 reptiles, scaly inhabitants and  
 monsters they contain, con-  
 tribute their due propor-  
 tion.

35 For the Almighty and most  
 merciful God will restore  
 unto *Sion* peace, safety, and  
 prosperity; and will repair  
 and enlarge the late ruinous  
 cities of *Judah*: that his peo-  
 ple *Israel* may be quietly  
 settled in, and as their own  
 inalienable inheritance per-  
 petually enjoy them.

36 They shall moreover in a  
 regular and constant succe-  
 sion descend to the latest po-  
 sterity, of those who are scru-  
 pulous in his worship and  
 stedfast in keeping all his  
 commandments: and of every  
 nation they who fear God and  
 work righteousness, shall in  
 this

34. Let the heaven  
 and earth praise him,  
 the seas, and every  
 thing that moveth  
 therein.

35. For God will  
 save *Sion*, and will  
 build the cities of  
*Judah*: that they  
 may dwell there  
 and have it in pos-  
 session.

36. The seed also  
 of his servants shall  
 inherit it: and they  
 that love his name  
 shall dwell therein



this country be sure to meet  
with a fixed settlement and  
most happy situation.

SECT. 51.

PSALM  
LXIX. 36.

## PSALM LXX. SECT. LII.

*Speedy succour implored: and the confusion of adversaries. Prosperity and happiness wished to all the advocates of virtue and piety. Directed to the master of musick. A psalm of David to excite the divine remembrance of or compassion to his extreme misery. Not improbably composed in the time of Absalom's rebellion: and very little varied from Psalm xl. 13, 14, 15, 16, 17.*

PSALM LXX. 1.

**MAKE** haste, O  
God, to deliver  
me; make haste to  
help me, O LORD.

PSALM LXX. 1.

**T**HE greatest distresses  
and calamities press  
hard upon me, O Almighty  
and most merciful God, do  
thou interpose to rescue me:  
O eternal Governour and  
most gracious Father, be thou  
zealous and expeditious in  
dispatching succours.

SECT. 51.

PSALM  
LXX. 1.

2. Let them be  
ashamed and con-  
founded that seek  
after my soul: let  
them be turned  
backward, and put  
to confusion, that  
desire my hurt.

Let them arrive enough  
timely to defeat their schemes,  
and throw them into the great-  
est disorder and confusion,  
who at present are in pursuit  
of me: let them return from  
whence they came, and be  
loaded with the weight of  
publick disgrace, who are  
intent and would be delight-  
ed,

SECT. 52. ed, as cattle eat up grass, to devour me.

PSALM  
lxx. 2, 3.

Let it be their only recompence, to find a reverse put upon their proceedings, who think themselves secure of me, and already begin to triumph; saying—it has succeeded in every particular to our heart's desire.

4 Let all affairs and events happen to the wishes, even to the entire satisfaction of them who by exemplary virtuous lives seek for thy favour and blessing: and let such as are truly desirous of and always best pleased with peace and safety, or success and deliverance in the regular ways of providence and obedience; be favoured with perpetual instances to celebrate, of God's amazing greatness, and unbounded goodness to them.

5 As to my own present circumstances, surely they render me an object, O God, of thy most active mercy, for they are to the last degree perplexed and distressed; do thou be speedy in relieving me: the only succour I can ever expect, depends on thy immediate interposition;  
good

3. Let them be turned back for a reward of their shame, that say, Aha, aha.

4. Let all those that seek thee, rejoice and be glad in thee: and let such as love thy salvation say continually, let God be magnified.

5. But I am poor and needy, make haste unto me, O God: thou art my help and my deliverer, O Lord, make no tarrying.

good GOD, delay not a moment to vouchsafe it.

SECT. 52.

PSALM  
lxx. 5.

P S A L M LXXI.

*Address to the Almighty intermixed with expressions of an unshaken confidence in him: encouragement taken from former mercies, in the days of his youth, to hope and pray that his declining years might be favoured with the divine protection. The declarations of his enemies that he was destitute in this respect, and actually abandoned of God. He promises himself success against them; and a fresh opportunity of religious publick thanksgiving. Supposed written upon the same occasion, and to be a continuation of the former.*

PSALM lxxi. 1.

**I**N thee, O LORD,  
do I put my trust,  
let me never be put  
to confusion.

PSALM lxxi. 1.

**I** Hope and trust in thee, SECT. 52.  
most high GOD, for safety  
and protection; let me on no  
account, in no conceivable  
circumstances, ever be de-  
layed or disappointed in my  
dependance, so as to be  
ashamed and confounded.

PSALM  
lxxi. 1.

2. Deliver me in  
thy righteousness,  
and cause me to  
escape: incline thine  
ear unto me, and  
save me.

In thy goodness and faith-  
fulness preserve me, and pro-  
vide a way for my escape  
from these extreme hazards  
and calamities: grant my  
supplication and by the dis-  
plays of thy power work out  
my salvation.

T 3

Be

SECT. 52.

PSALM  
lxxi. 3.

Be thou by the protection of thy providence, like the strongest fortification, a resource or retreat to which in all times of affliction and adversity I may have easy access and find a certain refuge: thou hast doubtless given express orders as thy peculiar charge concerning my safety; for as on an immoveable rock or impregnable bulwark, I am instructed wholly to rely upon thee.

4 O my GOD and only supporter, I now fly to thee to defend me from the violent attacks of lawless power: to rescue me, as it were, out of the hands and savage gripe of enemies to the world thro' their own unsubdued passions; of the corrupt and treacherous; the inhuman revengeful and cruel.

5 As lines centering in one common point, all my expectations are directed and terminated in thee, All-perfect Being, as their main object; thou art my chief dependance, through all the scenes

3. Be thou my strong habitation, whereunto I may continually resort; thou hast given commandment to save me, for thou art my rock and my fortrefs.

4. Deliver me, O my God, out of the hand of the <sup>12</sup> wicked, out of the hand of the unrighteous and cruel man.

5. For thou art my hope, O LORD God; thou art my trust from my youth.

<sup>2</sup> Some think *David* very particular here in distinguishing the different kinds of wicked men, or degrees of iniquity.

scenes and stages tossings and hurries of my strangely variegated life, from its youth upwards to the present period.

SECT. 52.  
PSALM  
LXXI. 5.

6. By thee have I been holden up from the womb: thou *art* he that took me out of my mother's bowels, my praise *shall be* continually of thee.

As on a firm support I rested upon thee to uphold and sustain me from my earliest state of helpless infancy: my extraction and first painful entrance on this mortal being owed its safety to thy paternal care: thine ever-blessed attributes and the favours thou hast conferred upon me, are inexhausted sources of perpetual thanksgiving and adoration.

7. I am as a wonder unto many; but thou *art* my strong refuge.

My living thus long, considering what dangers have often surrounded me, appears to many something out of the ordinary course of nature, indeed, a miracle or prodigy; but I can easily account for it, — for thou art my sovereign refuge and inviolable security; in opposition to whose Omnipotence, no power of mortals ever has done or shall prevail.

8. Let my mouth be filled *with* thy praise, and *with* thy honour all the day.

With the loudest voice that I can raise, let me have opportunity constantly to proclaim thy supreme merit and eternal excellence, thy matchless beauty and most refulgent glory.

T 4

Through



SECT. 52.

PSALM  
lxxi. 9.

Through all the slippery paths and unnumbered hazards of a precipitate youth thy providence has kindly led; and in the further advances, busy cares and frequent visible imminent dangers of maturer life; remarkably preserved me: in old age do not discard and expose me as an abject to an abandoned condition; nor when my natural vigour is thus exhausted with labour, sorrow and infirmity, utterly desert me, in that case most forlorn and destitute.

10 For at this feeble and declining time of life those that hate have openly declared against me: and they who should be my supports and defenders are most curious to observe every opportunity to destroy me: they assemble councils to deliberate how to effect it.

11 And as a most probable expedient they give it out, that I am now wholly destitute of that divine protection, to which I have owed my successes: in so many words declaring, the Almighty who formerly supported hath dismissed all care about him:  
vigo-

9. Cast me not off in the time of old age, forsake me not when my strength faileth.

10. For mine enemies speak against me: and they that lay wait for my soul, take counsel together.

11 Saying, God hath forsaken him; persecute and take him, for there is none to deliver him.

vigorously pursue and infalli- SECT. 52.  
 bly apprehend him, for PSALM  
 it is impossible he should LVXI. 11.  
 find a place of refuge, or  
 person who can and will de-  
 fend him.

12. O God, be  
 not far from me: O  
 my God, make haste  
 for my help.

Most faithful and merciful 12  
 God, do thou disprove this  
 vile suggestion, and make it  
 appear that thou art not dis-  
 affected to him whom thou  
 hast anointed; nor uncon-  
 cerned about affording me  
 succour: O my Eternal  
 God and sole guardian,  
 be thou quite ready and  
 most zealously active, to fa-  
 vour me with effectual assist-  
 ance.

13. Let them be  
 confounded *and* con-  
 sumed, that are ad-  
 versaries to my soul:  
 let them be covered  
 with reproach and  
 dishonour that seek  
 my hurt.

Throw entire confusion on 13  
 their schemes, let them fall  
 in the attempt to execute  
 them; and be rendered for  
 ever incapable of acting any  
 thing against me, that now  
 with implacable professed en-  
 mity threaten my life: like a  
 person veiled, for disconsolate  
 widowed mourning, or on  
 account of some publick dis-  
 grace, let them be reduced  
 to and fixed in the lowest  
 state of contempt and lasting  
 infamy; who would divest  
 me of all power and proper-  
 ty, and are most industrious  
 to

SECT. 52. to procure me anxiety and vexation.

PSALM  
lxxi. 13,  
14.

Neither will I despair but this shall be the issue, notwithstanding the seeming delays of succour: I will not at all remit of my patient desire and earnest expectation; and do fully assure myself that to all thy other favours and mercies, I shall celebrate thy praises for a superadded recent deliverance.

15 From evening to morning of every day, will I be particularly enumerating and most thankfully acknowledging, the multiplied instances of thy extraordinary benignity, and interpositions of thy providence to save me: for it is scarce possible in the employ of all my time this way, to know their numbers, range them in due order, or rate them proportionably to their worth and moment.

16 Whether I lead on my forces to engage the enemy, or return in triumph to give thanks in the sanctuary, whatever I undertake; it shall be with the strongest professions and under the deepest sense of my entire reliance upon the

14. But I will hope continually, and will yet praise thee more and more.

15. My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof.

16. I will go in the strength of the LORD God: I will make mention of thy righteousness, even of thine only.

the prevailing power of Al-  
mighty God : it shall be my  
concern, exclusive of all other  
succours and dependencies,  
to preserve the memory of  
thy bounty and goodness.

SECT. 52.  
PSALM  
LXXI. 16.

17 O God, thou  
hast taught me from  
my youth : and <sup>a</sup>  
hitherto have I de-  
clared thy wondrous  
works.

O Eternal and All-ruling 17  
Deity, thou hast various ways  
instructed and habituated my  
mind to judge and act after  
this manner, from the briskest,  
fallies and earliest exploits  
of my enterprizing youth :  
and through all succeeding  
scenes and periods, to the  
present crisis, I have had oc-  
casion openly to acknowledge  
thine inestimable and asto-  
nishing dispensations in my  
favour.

18 Now also when  
I am old and gray-  
headed, O God, for-  
sake me not : until  
I have shewed thy  
strength unto *this*  
generation, and thy  
power to every one  
*that* is to come.

Now therefore especially, 18  
when I am far gone in life,  
and gray-headed by reason of  
age, most merciful God, leave  
me not deserted and thy work  
unfinished ; till this last point  
be fairly gained and settled,  
that I have demonstrated by  
facts thy power and operation  
to the rising generation ; thy  
prevailing mighty power to  
all

<sup>a</sup> *Peters* observes, *hitherto*, &c. that the verb. *aggid*  
though future must have a retrospect and be understood as  
a præterit ; which can be owing to nothing but the force  
of the *vau* preceding it, though at a distance. *Crit. Diff.*  
p. 203.

SECT. 52. all following ages and generations.

PSALM  
LXXI. 19.

For truly thy goodness and gracious deliverances, blessed God, richly merit to be raised to the utmost height of dignity; who hast to thine eternal honour accomplished matters of the greatest excellence and importance: O thou only true and supreme God, where is there a providence like thine, or a God that can be compared with thee for all perfection?

20 My own experience in a multiplicity of the most dreadful calamities proves, both how able and willing thou art to deliver; and what I have known encourages me to hope that as from the depths of the sea, the bowels of the earth, or even the huddled chaos, thy Omnipotence will raise me out of, and make me triumph over the most deplorable condition or heaviest affliction.

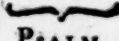
21 By means of these tribulations thou wilt moreover confirm me in my government, and the good affections of my subjects: actually enlarge mine authority: and my griefs totally ceasing, my consolation happy-

19. Thy righteousness also, O God, is very high, who hast done great things: O God, who *is* like unto thee.

20. *Thou* which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21. Thou shalt increase my greatness, and comfort me on every side.



happinefs and fatisfaction shall SECT. 52.  
return, and be moft compleat   
without the leaft alloy or PSALM  
mixture of sorrow. lxxi. 21.

22. I will alfo praife  
thee with the pfal-  
tery, *even* thy truth,  
O my God: unto  
thee will I fing with  
the harp, O thou  
holy one of Ifrael.

Wherefore, Infinite God, <sup>22</sup>  
I will celebrate with the pfal-  
tery thy power, goodnefs and  
faithfulnefs, which confer on  
me thefe extreme obligations:  
I will fing psalms and praifes  
with the harp to thine honour,  
O thou who art truly worthy  
in the higheft degree to be  
regarded and adored by all  
mankind; particularly by the  
children of *Ifrael* whom thou  
haft diftinguifhed with extra-  
ordinary privileges, and pe-  
culiarly appropriated to thy  
fervice.

23. My lips shall  
greatly rejoice when  
I fing unto thee:  
and my foul which  
thou haft redeemed.

My voice fhall be to the <sup>23</sup>  
utmoft exerted, to proclaim  
the moft fenfible exquisite  
pleafure I fhall feel, in my  
endeavours by the devouteft  
fongs to exprefs unto thee my  
grateful acknowledgments:  
that life which thou haft fo  
wonderfully preferved, fhall  
appear moft perfect and vigo-  
rous in me, when I am paying  
my tribute of thankfgiving.

24. My tongue  
alfo fhall talk of thy  
righteoufnefs all the  
day long: for they  
are confounded, for  
they

I will moreover with a <sup>24</sup>  
lively conftant fenfe of thy  
goodnefs and mercy, in a  
lower and more imperfect  
tone,

SECT. 52.

PSALM

lxxi. 24.

tone, be all the day long  
 musing and pondering on  
 them: I have indeed the  
 highest reason to be per-  
 petually full of gratitude; for  
 they are most shamefully de-  
 feated and for ever disabled  
 from attempting any thing  
 against me, whose great aim  
 was my downfal and utter  
 destruction.

they are brought  
 unto shame, that  
 seek my hurt.

## PSALM LXXII.

## SECT. LIII.

*Distinguished abilities and an inviolable integrity  
 proper royal qualities. The peculiar happiness  
 of subjects when the reigning prince possesses  
 them. A psalm supposed, penned by David upon  
 Solomon's being anointed and proclaimed king.*

## PSALM lxxii. 1.

SECT. 53.

PSALM

lxxii. 1.

**O** Everlasting Potentate,  
 grant that he whom  
 thou appointest to govern  
 men, may perfectly compre-  
 hend the principles of proper  
 action, impartial equity and  
 true religion: and that the  
 successor to a throne may  
 protect them in the enjoy-  
 ment of their liberties and  
 privileges; shewing, a strict  
 regard to justice, and all be-  
 coming clemency, moderation  
 and mercy.

## PSALM lxxii.

**G**IVE the king  
 thy judgments,  
 O God, and thy  
 righteousness unto  
 the king's son.

Par.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. <sup>b</sup> The mountains shall bring peace to the people, and the little hills by righteousness.

4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Particularly observing that in his courts of judicature the laws have their due course, as is equal and just to defend or chastise respecting the whole community: and that all favourable allowances be made for those who are in narrow distressed circumstances.

By means of his mild and equal administration the state shall be free from disturbance and violence; and as if the mountains and hills produced them, shall the liberal arts flourish, agriculture be encouraged, and tranquillity plenty and all desirable blessings abound.

He will assert for the injured poor their just rights: the most necessitous and distressed who solicit, shall always find him ready and zealous to supply their wants, and rescue them from outrage and wrong: and as a potter's vessel is broken, he shall prevent, humble and divest of all power, the tyrannical and oppressive.

If

<sup>b</sup> *Mudge* interprets, "Let the justice and equity of his administration give such encouragement to tillage, that the mountains and hills may bring forth corn in abundance." Others understand greater and lesser magistrates.

SECT. 53.

PSALM

lxxii. 2.

SECT. 52.

PSALM

LXXII. 5.

If you uniformly sway the scepter according to these unvaried rules, your authority will be sacred; your person revered, and your memory transmitted with peculiar marks of honour to the latest posterity.

6 As the descending rain to the mowed grass, or the multitude of trickling drops to the parched ground, so refreshing shall his condescensions be, and remarkably salutary his management of all publick affairs.

7 Like opening flowers or thriving plants, shall men of regular morals and true merit improve, and be promoted under his auspicious reign: and through the unspeakable blessing of a long and uninterrupted peace, their enjoyments shall both greatly multiply and be firmly secured to them even until time shall be no more.

8 His dominions shall moreover be extensive, stretching out from the west of the *Mediterranean* to the east of the *Red-sea*; and from the great river *Euphrates* to the land's end.

5. They shall fear thee as long as the sun and moon endure, throughout all generations.

6. He shall come down like rain upon the mown grass: as showers *that* water the earth.

7. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Inha-

9. They that dwell  
in the <sup>c</sup> wilderness  
shall bow before  
him: and his ene-  
mies shall lick the  
dust.

Inhabitants of dry and de-  
sert countries, such as *Æ-*  
*thiopia* and *Arabia* shall pay  
him homage as a wise and  
mighty potentate: and those  
who wage war against him  
shall either be slain in the  
rash enterprize; or obliged  
with the lowest prostrations  
to submit themselves to his  
clemency, and implore his  
mercy.

SECT. 53.

PSALM  
LXXII. 9.

10. The kings of  
*Tarshish* and of the  
isles shall bring pre-  
sents: the kings of  
*Sheba* and *Seba* shall  
offer gifts.

Princes over the distant <sup>10</sup>  
regions of *Tarshish* and of  
separate islands, shall ap-  
proach his throne with rich  
embassies, to obtain his alli-  
ance and friendship: monarchs  
from *Arabia* and *Sabæa*, shall  
address him with splendid  
presents, in acknowledgment  
of favours or in order to pro-  
cure them.

<sup>c</sup> *Wilderness* often denotes a *dry* or *desert* country such as  
*Æthiopia*, which the LXX. understand by the word: as by  
*Sheba* and *Seba*, *Arabia Felix* extending to the south, and  
belonging to the *Æthiopic* sea, and torrid zone, whence  
came the queen who visited *Solomon*, and is stiled *Queen of*  
*the south from the ends of the earth*. But some explain this  
of the *Ichthyophagi*, or fish-eaters, a people living near  
the Red-Sea, concerning whom *Diodorus Siculus* observes,  
that they have a tradition, that at a certain great ebb or  
recess of the sea, every place of that sinus was dried up,  
the sea departing to the other opposite parts, and then a-  
gain flowing back with an uncommon force, it was restored  
to its former course. *Lib. IV.* which is supposed to refer  
to the *Israelite's* passage. *Psal. lxxiv. 13, 14.*



SECT. 53.

PSALM  
LXXII. 11.

Yea, all the most illustrious  
sovereigns of this capacious  
globe, shall shew the utmost  
esteem and veneration for his  
exalted virtue and wisdom:  
and people of all kingdoms  
and nations being acquainted  
with the excellence of his  
government shall wish to  
serve such a master: be wil-  
ling to become his subjects;  
or to abide by his determi-  
nations.

12 For out of a supreme re-  
gard to humanity and justice,  
he shall readily provide relief  
for the necessitous and dis-  
tressed supplicant: the tyran-  
nically used and grievously  
oppressed, who are quite  
funk with severities and have  
no other friend or helper, in  
him shall find a most faithful  
and zealous one.

13 He shall express a peculiar  
tenderness for those who are  
reduced and their substance  
exhausted, through lingring  
illnesses, unforeseen accidents  
or the persecutions of adverse  
fortune: he will free the lives  
of the straitened and anxious  
from difficulties and perplexi-  
ties, by placing them in com-  
fortable and prosperous cir-  
cumstances.

As

11. Yea, all kings  
shall fall down be-  
fore him: all nations  
shall serve him.

12. For he shall  
deliver the needy  
when he crieth: the  
poor also, and him  
that hath no helper.

13. He shall spare  
the poor and needy,  
and shall save the  
souls of the needy.

14. He shall re-  
deem their soul from  
deceit and violence:  
and precious shall  
their blood be in  
his sight.

As if he reckoned them <sup>SECT. 53.</sup>  
an estate that the right of  
redemption devolved upon, <sup>PSALM</sup>  
him; or their injuries what <sup>LXXII. 14.</sup>  
it was his peculiar province  
to avēge; he will set him-  
self resolutely to defend them  
from all treacherous arts and  
violent measures: they are  
too important in his estimate  
for him lightly to suffer them  
to fall a sacrifice to the un-  
godly great: or their death  
to happen by their means,  
without requiring it at their  
hands.

15. And he shall  
live, and to him shall  
be given of the gold  
of Sheba; prayer  
also shall be made  
for him continually,  
and daily shall he be  
praised.

He who is so tenderly con- <sup>15</sup>  
cerned for the lives and well-  
being of all others, shall him-  
self truly live and be com-  
pletely happy: unto him shall  
offerings be presented of the  
finest gold of *Sabæa*: at every  
returning season the warmest  
supplications shall be urged  
to the Almighty in his fa-  
vour: and all places resound  
the perfection of his royal  
virtues, and the peculiar ex-  
treme happiness of living  
under his best of govern-  
ments.

U 2

Were

<sup>d</sup> The LXX. render, *dear shall their name be*, both blood  
and name being used to denote a people race or posterity.

SECT. 53.

PSALM  
LXXII. 16.

Were the whole stock of bread-corn in the country reduced to the smallest quantity, and that in the most unpromising situation on the top of mountains; yet agriculture shall be so encouraged, and even the barren lands answer it with such an increase, as speedily to produce the greatest alteration; and shaking of the strongest stalks upon the field, like trees in the forest of *Lebanon*: and in the more fertile soil all around the city *Jerusalem*, the earth's choicest blessings shall spring up in such plenty, as the common grass which grows every where.

- 17 The remembrance of his superior eminent wisdom and immense riches shall be perpetuated: so long as day and night shall not cease, his distinguishing titles shall be continued in his royal offspring: on account of what he

16. <sup>e</sup> There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall ~~shake~~ like *Lebanon*, and ~~they~~ of the city shall flourish like grass of the earth.

17. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

<sup>e</sup> *Mudge* renders ingeniously and prettily enough the earth shall be chequered with corn, supposing a beautiful image of a plain chequered with squares or diamonds of corn; and on the tops of mountains grass should grow, &c.

§ An allusion, as is supposed, to the height of the trees of *Libanus*, which causeth a great noise when they are shaken with the wind. But some understand the great number of proselytes there should be in *Solomon's* days. See 2 *Chron.* ii. 17, 18.

he has done for them, men SECT. 53.  
shall esteem themselves com- PSALM  
pletely happy; and all nations lxxii. 17.  
shall make their honourable  
sentiments of him, the utmost  
bounds of their wishes con-  
cerning all succeeding princes,  
never desiring a monarch of  
greater abilities or more ex-  
alted true merit.

18. Blessed be the  
LORD God, the God  
of Israel, who only  
doeth wonderful  
things.

These unspeakable advan- 18  
tages of excellent rulers wher-  
ever they happen, are graci-  
ous heaven's peculiar favours  
to mankind; and for him as  
an instance whom our com-  
munity boasts, ascribe to the  
LORD of the universe, the  
GOD of *Israel*, everlasting  
praises: who himself sepa-  
rately, can perform what in-  
finitely exceeds all created  
power comprehension or esti-  
mation.

19. And blessed  
be his glorious name  
for ever, and let the  
whole earth be fil-  
led with his glory;  
amen, and amen.

Throughout all genera- 19  
tions express the greatest re-  
gard and veneration for his  
providential government and  
supreme perfection; and let  
all mankind declare their ad-  
miring thoughts of the dis-  
plays of his attributes, and  
conform to his laws of uni-  
versal righteousness: they are  
indispensably obliged to pay  
him this tribute, and it is my  
most

SECT. 53. most sincere desire and prayer  
that they may do it.

PSALM  
lxxii. 20.

Thus David the son of  
Jesse ended his poetical com-  
positions on devotion, and  
shortly after probably his life  
and reign.

20. The prayers  
of David the son of  
Jesse are ended.

PSALM LXXIII. SECT. LIV.

*Acknowledgment of the divine liberality to Israel.  
Perplexity about his permissions of the wicked to  
prosper and the good to be distressed. The reso-  
lution from ancient history, especially from the  
sanctuary, and what was there to be learned con-  
cerning a future being. On account whereof,  
and as the way to an eternity of happiness reli-  
gious virtue perfectly reasonable, truly every  
man's highest wisdom. A psalm composed, or  
to be performed by Asaph.*

PSALM lxxiii. 1.

SECT. 54.

PSALM  
lxxiii. 1.

THE existence of a su-  
premely good GOD,  
and universal providence are  
demonstrably certain: and  
that the divine dispensations  
have been remarkably fa-  
vourable to the children of  
Israel: more especially to  
those of our illustrious an-  
cestors, and to some worthies  
in every age, who have prac-  
tised an undeviating integri-  
ty: manifested upright just  
inten-

PSALM lxxiii. 1.

TRULY God  
is good to  
Israel, even to such  
as are of a clean  
heart.



intentions and led uniformly SECT. 54.  
regular virtuous lives.

PSALM  
LXXIII. 2.

2. But as for me,  
my feet were almost  
gone: my steps had  
well-nigh slipt.

This must be granted in  
general; but when particulars  
are instanced in, and among  
others my own case strictly  
enquired into; I freely confess  
that, like one who walks on  
slippery ground and his feet  
liable to slide, I have been  
in danger of questioning this  
heaven's influence and super-  
intendency over human af-  
fairs: at least the equity of it  
being ascertainable with re-  
spect to all persons and cir-  
cumstances.

3. For I was en-  
vious at the foolish,  
when I saw the prof-  
perity of the wicked.

It truly unhinged and gave;  
me an extreme dissatisfaction  
to observe the external con-  
dition of some of the most  
impious and profligate; with  
the ease, safety and splendour  
in which they lived: notwith-  
standing that they were visi-  
bly slaves to their own in-  
ordinate affections, highly  
profane towards God, and  
to the last degree injurious  
and mischievous to all about  
them.

4. For there are no  
bands in their death;  
but their strength is  
firm.

They are not only suffered  
to live in ease and affluence,  
U 4 but

<sup>f</sup> There are different interpretations of this passage, some  
render, they never think of dying or that they are in any  
danger

SECT. 54. but at last to enjoy the so much wished for death without any great pain or anguish: ling'ring complaints have not exhausted their natural strength, nor fierce diseases stormed it: they meet with both the quickest dispatch, and in seeming vigour and perfect tranquillity depart this life.

PSALM  
Lxxiii. 4.

5 They appear to be exempt from the labours troubles and sorrows, incident to most other mortals in this various chequered being: neither are they struck by the hand of heaven, with those sudden judgments and grievous dreadful calamities, which some have to conflict with and do groan under.

6 Consequent upon their thus escaping corrections, and enjoying an uninterrupted prosperity; like a golden chain or string of pearls about their necks for marks of honour, their persons and actions are distin-

5. They are not in trouble as other men; neither are they plagued like other men.

6. Therefore pride compasseth them about as a chain; violence covereth them as a garment.

danger of it. Some, they are not bound over to judgment or punishment as malefactors — others and it seems most probable that the phrase is borrowed from unsupportable burdens or child-bed pangs, *i e.* as *Kimchi*, that they dye with ease, or as *Job v. 26.* They come to the grave in a full age, like as a shock of corn in his season: no sore diseases bring them to death with great pain. Or as *Le Clare*, nulli sunt iis angores quando moriuntur.

distinguished, for fulsome  
 pride and the utmost degree  
 of insolence and arrogance:  
 as a garment covereth the  
 whole body, so are all their  
 proceedings overspread with  
 and full of violence oppres-  
 sion and extortion.

SECT. 54.  
 PSALM  
 LXXIII. 6.

7. Their eyes  
 stand out with fat-  
 ness: they have more  
 than heart could  
 wish.

They are quite bloated,  
 and their eyes protuberant  
 with rioting on the richest  
 provisions and choicest deli-  
 cacies of marrow and fatness:  
 like waters which overflow  
 their banks, their acquisitions  
 exceed all bounds, even those  
 of the most wanton imagina-  
 tions of their own hearts  
 and minds.

8. They are cor-  
 rupt, and speak  
 wickedly concerning  
 oppression: they  
 speak loftily.

By their unjust exactions  
 oppressions and inhuman se-  
 verities they harraß and gra-  
 dually ruin others: and un-  
 concernedly discourse of the  
 wretched condition to which  
 they

\* *Michaelis* renders *superciliosi vultus* and *Bishop Hare*  
*oculos adipe tumentes superbe clausurunt*. But their pride  
 having been just before mentioned, their luxury, pampered  
 ease, or high living seem rather here denoted.

<sup>b</sup> *Mudge* renders *they pronounce oppression from on high*, i. e.  
 from the bench of justice. And the 10 ver. "Should God's  
 people fall into their hands; they would squeeze them  
 to the full, they would wring out all the juice in their  
 bodies: he understands the phrase as proverbial." The  
*radix* for *wring* signifies *to strain out a liquor, to sweep off,*  
*to suck up, to drink up every drop*. The *Chald. Paraph.*  
*they speak that they may hurt*, i. e. openly profess oppression.

Saer. 34. they have reduced them; the heavy burden of pains and wants, their fraud or violence hath brought upon them: their speeches betray the utmost degree of presumption and ostentation in themselves, and insult and disdain as to others.

PSALM  
lxxiii. 8.

9 Their pride does not rest here, but as if they could storm the heavens themselves, in their avowed impieties they as it were arm their mouths to commit hostilities against the most high God: and by the weight and influence their wealth gives to every thing they say or do, their blasphemous slanderous language, like the flashes of baleful light'ning in the air, is speedily dispersed all abroad, through the whole country; they spare neither God nor man.

9. They set their mouth against the heavens; and their tongue walketh thro' the earth.

10 To account for which state of affairs, his people and regular faithful servants are greatly perplexed in their most serious reflections; and cannot but observe that if they were to have recourse to

10. Therefore his people return hither: and waters of a full cup are wrung out to them.

<sup>i</sup> Kimchi renders, his people return hither, i. e. to this consideration, why the wicked should so prosper, &c. and why they should have their fill of good things in this world.

to the same measures, they might enjoy the like plenty and prosperity; whereas in their present behaviour they seem peculiarly subjected to quite the contrary.

SECT. 54.  
PSALM  
LXXIII. 10.

11. And they say, how doth God know? and is there knowledge in the most High?

And thus they both argue<sup>11</sup> and plainly declare themselves, whence does it appear that the Almighty inspects the affairs of this his moral creation? or is there truly a providence, which the most high God administers, respecting this most promiscuous world?

12. Behold, these are the ungodly, who prosper in the world, they increase in riches.

It is demonstrable as to all<sup>12</sup> secular concerns that it fares better with the bad than with the good; and that their true character is, they make not the least difference betwixt right or wrong, virtue or vice, who enjoy in this state the profoundest peace, and the most perfect security and happiness: who continually increase in strength, power and riches, which plainly command every thing besides.

13. Verily, I have cleansed my heart in vain, and washed my hands in innocency.

What do I then infer, but<sup>13</sup> that if the greatest advantages proceed from wealth and earthly substance, as who will deny it, and I have not been this way profited by the strictest



SECT. 54.

PSALM

lxxiii. 13.

strictest care of my thoughts and actions; but that I have not been profited at all: and therefore the sincerest endeavours of virtue, and actually blameless morals avail nothing this way.

14 For truly almost every day in my life I have met with one affliction and calamity or another; and every morning have been disciplined and corrected, as if I had committed the greatest over-sights, or even deliberate offences.

15 If I determined to reckon in this manner, and from these facts or this state of the case, argue myself into the gloomy disbelief of a providence; it could not but at the same time occur to me, that I should give the lie to the history of our memorable ancestors; and be wanting in due regard to the miracles God hath wrought for his people, which leave no room to doubt it.

16 Still, whilst I reasoned upon the grounds and causes of things, looking no further than their visible appearances in order to give an account of them; the exercise was most laborious and the effect of it not without perplexity.

Until

14. For all the day long have I been plagued, and chastened every morning.

15. If I say, I will speak thus, behold, I should offend against the generation of thy children.

16. When I thought to know this, it was too painful for me.

17. Until I went into the <sup>h</sup> sanctuary of God; then understood I their end.

Until I entered the sanctuary of God, which naturally turned my thoughts towards the heavenly habitation of God and his holy angels; the latter of whose existence I could not well believe, and be ignorant of or have any doubt about the separate existence of human souls departed; then I could balance matters and form an adequate judgment, by their reference to futurity, and being recompensed in another state.

SECT. 54.

PSALM  
lxxiii. 17.

18. Surely thou didst set them in slippery places: thou castest

Which as soon as they arrive at, they will doubtless find

\* The learned *Peters* very ingeniously and probably observes, that his entering the sanctuary would naturally turn his thoughts towards heaven, the habitation of God and his holy angels, of which the tabernacle and temple were a sort of standing symbol and memorial. The figures of the cherubim, which were not only placed in the Holy of Holies, but sculptured on the walls of the temple round about [1 Kings vi 29.] have been generally believed both by *Jews* and *Christians*, except a few moderns perhaps, to represent the host of angels that attend the divine majesty, as ministers to do his pleasure. And there is so near an affinity betwixt the doctrine of angels and that of the human souls subsisting after death, that they who believed the one, could scarce be ignorant of or disbelieve the other. A place among whom, he thinks, promised to *Joshea* the high-priest, if he discharged his office with fidelity. *Zech.* iii. 7. *Crit. Diff.* 289. 290. 292. *Maimonides* seems too refined here, that if the psalmist had only these apprehensions, he was under temptations; but if he uttered them it was apostacy and it would not avail to recal or renounce them.

SECT. 54.

PSALM  
lxxiii. 18.

find themselves in a most dismal and wretched situation: and however exalted they were in this world, that in the eternal punishments of another, like cities laid waste or a country deluged, they have met with the most dreadful sudden overthrow, into utter destruction or the pit of astonishment.

19 The moment they pass from this life to another, like trees blasted with lightning or grass scorched with an east-wind, they are utterly stript of all comfort and enjoyment; and the troubles and the terrors of their minds in their full perfection.

20 All their past greatness will seem only like a dream when one

casteth them down into destruction.

19. How are they brought into desolation as in a moment! they are <sup>1</sup> utterly consumed with terrors.

20. As a dream when *one* awaketh; so, O LORD, when thou

<sup>1</sup> The original is very emphatick, signifying *to be pulled in pieces, torn asunder, thrown down or broken off* with sudden violence which occasioneth a great noise crash or crack: indeed the images and all the expressions in this lamentable description are striking, let not the penitent despair but let the wicked rich learn their danger; amend their lives, and beware of trusting in uncertain riches or having their portion in this world — some part of the paraphrase is taken from *Peters*: who justly remarks on the 20 ver. that it is a very wrong translation, and should be rendered, *in rousing or awakening them thou wilt despise* [or debase] *their image*: i. e. their *εἰδωλον* [as old *Homer* calls it] their separated soul; and methinks, says he, there is an exquisite propriety in the word *tibzeb* here used; thou shalt debase, spurn, and render contemptible the ghosts of those haughty wretches, &c. *Crit. Diff.* p. 290.

thou awakest, thou shalt despise their image.

one awaketh, at the awful period when thou, O most just God, in rousing or awakening shalt debase spurn or render contemptible the ghosts of those haughty wretches; whose pride had raised them in their own conceit above all other men, and even led them to despise their maker and his laws. Their condition in *Sheol* the region of departed souls shall be as low and despicable, as here it was in appearance high and happy.

SECT. 54.  
PSALM  
lxxiii. 20.

21. Thus my heart was grieved, and I was pricked in my reins.

However unreasonable and absurd the temper, it was truly on account of these men and their temporal flourishing circumstances, that my mind was disturbed with envy: my very heart penetrated and extremely pained with reflecting on their superior advantages.

22. So foolish was I and ignorant: I was as a beast before thee.

For which I now stand corrected; and most freely own, that I distinguished little better in the affair, than a meer brute would do: seemed void of reason and consciousness, and to be wholly taken up in judging of divine providence with the things that are before me; at least to have no sense of or regard to things future and invisible.

I ought

SECT. 54.

PSALM

LXXIII. 23.

I ought quite otherwise to have reflected and considered, and hereafter I am determined to do it; how all this while I have been taken care of and provided for: in the most slippery otherwise unguided paths and greatest dangers, that same providence which I was tempted to deny actually preserved and supported me.

24. I am fully satisfied it is equally my interest and duty, humbly to submit myself to thy supreme wisdom and goodness; that thou wilt be pleased to direct and govern me, by such laws and schemes as thou knowest to be most expedient in the moral spiritual way here below: and hereafter receive me to the genuine rewards of virtue, and glorious recompence of heaven and eternity.

25. Whom can I have recourse to for the highest boundless felicity of the upper endless world, but to thine ever-blessed self; and this whole earth could I ransack or amass  
it,

23. Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24. Thou shalt guide me with thy counsel, and afterward *in* receive me to glory.

25. Whom have I in heaven *but thee?* and *there is none* upon earth *that I* desire besides thee.

*m* *Peters* very pertinently observes, this is the very term whereby the happiness of heaven is described in the New Testament; and could any Christian express his hope of being for ever happy with God in more apt words? Or of a resurrection which the *Arab.* styles *the day of meeting God?*



it, affords not any thing that SECT. 54.  
is adequate to, or equally PSALM  
worthy of my noblest affec- LXXIII. 25.  
tions and highest regard.

26. My flesh and  
my heart faileth: *but*  
God is the strength  
of my heart and my  
portion for ever.

Should this body and all <sup>26</sup>  
the vital functions be so im-  
paired and exhausted as to  
be no longer capable of acting  
or being actuated: still the  
Almighty as an impregnable  
fortress is the security and re-  
fuge of my mental faculties  
and capacities; and my happi-  
ness and dependance in a  
world that shall never end.

27. For lo, they  
that are far from  
thee shall perish:  
thou hast destroyed  
all them that go a  
whoring from thee.

From this doctrine of fu- <sup>27</sup>  
turity with its rewards and  
punishments, therefore it may  
be fully concluded, that how  
much soever the wicked prosper  
here, thou wilt certainly  
make them suffer the greatest  
misery hereafter: and that as  
soon as impious idolaters and  
aliens from piety and virtue  
have departed this life, thou  
hast consigned them to a  
state of the most dreadful  
and irretrievable destruction.

28. But it is good  
for me to draw near  
to God: I have put  
my trust in the LORD  
God, that I may de-  
clare all thy works.<sup>n</sup>

On the other hand, that <sup>28</sup>  
religion is every man's lasting  
advantage; and an affair a-  
bout which I confess I shall  
never more be perplexed:  
but am unalterably resolved

<sup>n</sup> The LXX. add, *in the gates of the daughter of Zion.*

SECT. 64. as the noblest privilege of my  
reasonable nature faithfully  
to worship and serve God:  
and entirely depend upon  
him by whom all things con-  
sist, for the glorious employ  
of celebrating his works, and  
praises on account of them, in  
the heavenly world through-  
out a boundless eternity.

PSALM  
lxxiii. 28.

PSALM LXXIV. SECT. LV.

*Complaints of violences and devastations. Humble  
and earnest expostulations with the Almighty.  
Ancient memorable facts, with present extreme  
distresses, pleaded for assistance and deliverance.  
A psalm of Asaph to the tune Maschil. The  
occasion, as is supposed, the destruction of Jeru-  
salem by Nebuchadnezzar.*

PSALM lxxiv. 1.

SECT. 55.

PSALM  
lxxiv. 1.

**O** Eternal and Almighty  
sovereign, admit me in  
all humility to expostulate  
and enquire; are thy once fa-  
vourite people become to that  
degree offensive and displeas-  
ing, that thou hast totally  
rejected them? that beloved  
people who used to be the  
objects of thy tender care and  
constant guardianship; have  
they to that degree disobeyed  
and provoked thee, as to be-  
come

PSALM lxxiv. 1.

**O** God, *why* hast  
thou cast us off  
for ever? *why* doth  
thine anger smoke  
against the sheep of  
thy pasture?

come obnoxious to thy displeasure and most violent indignation?

SECT. 55.

PSALM

LXXIV. 1.

2. Remember thy congregation *which* thou hast purchased of old: the rod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt.

Be pleased to have in remembrance that select society of men, whom thou hast incorporated to maintain true religion; and formerly exerted thine Omnipotence to recover from bondage: a kind of peculiar inheritance measured out for thyself, and defended against all their enemies: this sacred mount *Zion*, which contains the especial tokens of thy presence, and is the place of thy lasting residence.

3. ° Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary.

Make haste to take a survey of and repair our ruinous condition and entire desolation: *even* all the sacrilegious unheard of injuries the enemy hath committed in sacking the temple, and plundering, almost utterly subverting and destroying the holy place.

4. Thine enemies roar in the midst of the congregations: they set up their ensigns *for* signs.

Our besiegers, the avowed enemies of thy true religion roar, like wild beasts, with wrath and terror in those places where formerly our solemn assemblies were held;

X 2

and

° *Lift up thy feet* seems an idiom like *opening the mouth*, one to denote speaking, the other walking: *perpetual*, rather *complete*, *perfect*, *total* and *irreparable*; which indeed were likely to be perpetual.

SECT. 55. and the only signs, we behold are their standards set up as certain tokens of complete victory.

PSALM  
LXXIV. 4.

5 Once men did signalize themselves in the timber-work of the temple; and it was spoken of to their praise, that they had cut down trees in the thickets or forests, and provided materials for building that admired structure.

6 Now with one consent they deface the most beautiful carving with axes and hammers, which were never before heard there; as if they were of no more value than common stones.

7 They have set fire to the consecrated building: with a peculiar malignity they have entirely demolished that wonderful fabrick, where thou placedst the symbols of thy presence, and appointedst for religiously commemorating thy perfections and works of providence.

5. *A man* was famous according as he had *P* lifted up axes upon the thick trees.

6. But now they break down the carved work thereof at once with axes and hammers.

7. They have cast fire into thy sanctuary, they have defiled by *casting down* the dwelling-place of thy name to the ground.

It

Some interpret they spare nothing, but lay about them as a wood-feller in a thicket, this construction doth not seem so natural, without some force put upon them the words will hardly bare it. *Mudge* supposes *Abimelech's* carrying axes amidst the thick trees in order to burn the tower of *Shechem* alluded to.

8. They said in their hearts, let us destroy them together: they have burnt up all the synagogues of God in the land.

It was their determinate purpose and what they freely declared—by all methods of rapine and violence, let us utterly lay waste the whole country: and throughout the land, they have actually destroyed by fire, all the synagogues or schools of the prophets; seminaries of learning, or places for social worship.

SECT. 65.  
PSALM  
lxxiv. 8.

9. We see not our signs, *there is* no more any<sup>9</sup> prophet, *neither is there* among us any that knoweth how long.

Which is a peculiar extreme aggravation of the calamities of present times, we are divested of all extraordinary communications from the great God of heaven: we see not as formerly our signs of miracles, visions or divine revelations, to excite or confirm our hopes that the Omnipotent Being will assist us: there is no more to be found in this our native country, any prophet either to predict future events, or simply to declare the will and law of God; not one among us by whom we can be advised in any respect, or that can pretend to foretel when these miseries will end.

X 3

Good

<sup>9</sup> There were prophets among the captives in *Babylon*, but none seem to have been left at home after the death of *Jeremiah*.



SECT. 55.

PSALM  
LXXIV. 10.

Good GOD, admit us immediately to address thee and humbly enquire, how long shall the profane adversary trample upon, and thus treat us with all possible indignity? shall the idolatrous vile enemy always asperse true religion, insult thy name and power, and most impiously declare that thou art not able to relieve or deliver us.

11 Wherefore, as if thou turnedst thy hand under thy garment for inaction, dost thou withdraw thy wonted regards and succours: but now is surely the time, and do thou draw thy right hand out of the midst of thy bosom, and exert thy matchless power to rid us fully of all our enemies.

12 So long as we have been a people, Almighty GOD hath been our ruler and defender; performing wonderful deliverances for us before all people who have injured, and in the heart of their country who would have enslaved us.

13 By thy resistless strength thou didst easily separate the collected waters of the Red-sea, and make a dry and ready passage for thy persecuted people: as breaking the

10. O God, how long shall the adversary reproach? shall the enemy blaspheme for ever?

11. Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12. For God is my king of old, working salvation in the midst of the earth.

13. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

the heads of dragons or sea monsters kills them, in the returning waves thou didst effectually destroy, and overwhelm the formidable host of pursuing Egyptians.

SECT. 55.  
PSALM  
LXXIV. 13.

14. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

As crushing the head of a crocodile dragon or most dreadful monster, thou involvedst their oppressive tyrant with his princes and leaders in the same irrecoverable ruin: and gavest them thrown dead on the shore, to be a prey for the birds and beasts inhabiting the desert.

15. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

Thou didst cleave so as to fetch out of the hard rock by Moses's rod only striking it, a gushing fountain, and a continual current: for the benefit of thy people, farther when their circumstances have required it, thou hast wonderfully dried up Jordan and other mighty rivers.

16. The day is thine, the night also is thine: thou hast prepared the light and the sun.

It is thy sole property as its maker, and thou hast a sovereign authority over the day; the night also is under thine absolute direction: thou hast placed in due order, and settled upon a firm foundation to answer thy purposes both the light of the moon and that of the sun.

SECT. 55.

PSALM  
LXXIV. 17.

Thou hast determined the confines and precise boundaries of all the various regions or climates of this habitable earth: thou hast designed and regularly disposed the successive intermingling seasons of the whole circling year.

18. Thy perfections and providence are every where illustriously manifest; be pleased then, O thou Creator and LORD of all things, to remember with a due displeasure, that the enemy hath thrown contempt and the people destitute of all principles of virtue and true wisdom, the vilest reproaches on them.

19. O suffer not the lives of thy people now solitary and mournful like the turtle for its mate, to lie at the mercy of savage wicked men: do not shew always to disregard, nor any longer to neglect the society of the afflicted and distressed, who consider themselves as thy property, and as wholly to rely upon thee for succour and protection.

Vouch-

\* Congregation; &c. some suppose a certain district in the land of Gilead here alluded to, where certain people lived together, probably in clans or families for their mutual relief and sustenance.

17. Thou hast set all the borders of the earth: thou hast made summer and winter.

18. Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name.

19. O deliver not the soul of thy turtle-dove unto the multitude of the wicked, forget not the congregation of thy poor for ever.

20. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

Vouchsafe the blessings promised in the covenant entered into with our forefathers, and let it appear that thou art our God: for the bewildered and idolatrous parts of the earth, where many of thy beloved people are in a wretched captivity, hardly retain any sentiments of humanity, but every where abound with scenes of wild barbarity and a settled tyranny.

SECT. 55.  
PSALM  
LXXIV. 20.

21. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Let not, we beseech thee, <sup>21</sup> those who lying under the burden of unreasonable grievous hardships and severities, humbly and earnestly apply to thee for succour, to return denied and disappointed of it: by graciously relieving them, lay the necessitous and friendless under peculiar obligations, of paying the most thankful acknowledgments for the displays of thy goodness and mercy.

22. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

O thou most just God, <sup>22</sup> arise from thy eternal tribunal, and vindicate thine own important cause of virtue and true religion: remember in what ignominious shocking terms, the man who is destitute of all due sense of or regard for these matters, daily loadeth



SECT. 55. loadeth thee with calumnies  
and blasphemies.

PSALM  
LXXIV. 22,  
23.

Thine injured honour calls  
for a speedy redress, be not  
an unconcerned spectator of  
the proceedings and ungodly  
speeches of thy most presumptuous  
enemies: the noises of  
violence and shouts of triumph,  
from their prevalency rise higher and higher, even fill  
the air and rend the skies.

23. Forget not  
the voice of thine  
enemies: the tumult  
of those that rise up  
against thee, increaseth  
continually.

PSALM LXXV. SECT. LVI.

*Thanksgiving for some extraordinary deliverance.  
Justice to be regarded. Ostentation to be avoided.  
Man's exaltation or abasement from God,  
who is in the highest degree to be celebrated.  
The wicked to be punished, and the righteous  
rewarded. A psalm or song of Asaph directed  
to the master of musick to be performed to the  
tune destroy it not.*

SECT. 56.

PSALM  
LXXV. 1.

PSALM LXXV. 1.

**O** Almighty Preserver and  
most bountiful Benefactor,  
we humbly address thy throne  
with our unfeigned and redoubled  
acknowledgments of the most affectionate  
gratitude: for that thy power and  
providence are kindly disposed and  
exceeding ready to befriend and  
protect us, thy wondrous works  
and prodigies of mercy declare to  
all the world.

PSALM LXXV. 1.

**U**NTO thee, O  
God, do we  
give thanks, unto  
thee do we give  
thanks: for that thy  
name is near, thy  
wondrous works declare.

At



2. When I shall  
receive the congrega-  
tion, I will judge  
uprightly.

3. The earth and  
all the inhabitants  
thereof are dissolved:  
I bear up the pillars  
of it. Selah.

4. I said unto the  
fools, deal not fool-  
ishly; and to the  
wicked lift not up  
the horn.

5. Lift not up  
your horn on high:  
speak *not* with a  
stiff neck.

At the time fixed by thy SECT. 56.  
eternal wisdom, whose pro-  
phet hath anointed me, that  
I shall be invested with su-  
preme authority, or under-  
take the important charge of  
civil government; I will re-  
ligiously employ myself in  
setting matters right which  
are otherwise, and in admin-  
istring impartial justice.

The country at present is;  
in a most distracted condi-  
tion, our nation is divided,  
and publick affairs are in the  
greatest danger of a total  
subversion: the weight of all  
devolves upon me, and its  
safety depends upon my per-  
sonal steadiness and resolution.

I freely declared to the  
self-conceited and vain glori-  
ous; boast not of your own  
abilities, be not puffed up  
with foolish conceit: and to  
the irregular and ungovern-  
able, be not over sanguine and  
presumptuous in confidence  
of your own power.

Sound not too loud with;  
horns or trumpets, as if you  
were already successful and  
triumphant: pronounce not  
concerning events or affairs  
with haughtiness, insolence  
or obstinacy.

For

PSALM  
LXXV. 2.

SECT. 56.

PSALM

LXXV. 6.

For events and successes are not to be attributed to random causes; nor are they always answerable to human probabilities: they are not ascertained by men's diligence in traversing the eastern circuit, nor the western ways; the north of the deserts nor the south of the mountains.

7 But it is most certainly an Infinite God, who as supreme Governour administers all affairs, and executes every man's judgment; or determines his state and circumstances: this man he reduces to a low obscure condition, and that he exalts to power and dignity.

8 For like a cup of red wine properly mixed, that an equal steady hand poureth out, and leaveth the dregs to be drank up by the most unworthy: so are the allotments of divine providence, regulated and proportioned with the exactest skill of divine infallible wisdom: every man hath a share of pleasure and pain, joy and sorrow, as on all accounts is most expedient: but the heaviest calamities and bitter intolerable sufferings, await the whole body of

6. For promotion *cometh* neither from the east, nor from the west, nor from the south.

7. But God *is* the judge: he putteth down one, and setteth up another.

8. For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring *them* out, and drink *them*.

of ungodly and impenitent; who treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God.

SECT. 56.

PSALM  
LXXV. 8.

9. But I will declare for ever; I will sing praises to the God of Jacob.

But my exalted station shall be, most solemnly and eternally to proclaim the excellence and wonderful providence of an all-presiding Being: and to sing psalms and praises to the God of *Jacob*, for his promises and peculiar favours to the descendants from his ancient servant.

10. All the horns of the wicked also will I cut off: but the horns of the righteous shall be exalted.

It shall be my further endeavour to divest tyrants and oppressors, who pervert it to the greatest mischief, of all authority: but to raise to the highest honours men of wisdom and probity, unbiaſſed judgments and benevolent virtue.

PSALM

## P S A L M LXXVI.

*The Israelites under the divine especial guardianship. This lately manifested in a signal victory over their enemies: and the Almighty to be praised for it. A psalm or song of Asaph directed to the musick master and to be performed on stringed instruments to the tune do not destroy it. The occasion as is supposed the destruction of Senacherib's army. 2 Kings xix. 35.*

## P S A L M lxxvi. 1.

## P S A L M lxxvi. 1.

SECT. 56.

P S A L M  
lxxvi. 1.

**T**Hroughout the universe there are surprizing displays of Omnipotence and Infinite wisdom; but in the land of *Judea*, does the Almighty appear peculiarly conspicuous: and his name and titles on account of his wonderful works in their favour, to be deservedly had in the highest esteem by the *Israelitish* people.

**I**N Judah is God known: his name is great in Israel.

2 It is further abundantly manifest, though he fills heaven and earth, that his tabernacle is placed in *Jerusalem*, where all the tribes assemble to pay him homage; and that the symbols of his presence have their settled rest on mount *Zion*, where he accepts their worship and answers their pious prayers.

2. In Salem also is his tabernacle, and his dwelling-place in *Zion*.

By

3. There brake  
he the arrows of the  
bow, the shield, and  
the sword, and the  
battel. Selah.

By his powerful succours SECT. 56.  
dispatched from thence, he  
clearly demonstrated this; PSALM  
neither did all the implements LXXVI. 3.  
of war avail in opposition to  
his sovereign relief: winged  
arrows from the strongest  
bows, glittering shields and  
flaming swords with the ut-  
most ardour of embattled  
hosts, were easily overpow-  
ered when the Omnipotent ap-  
peared in arms, and his glori-  
ous presence animated our  
forces.

4. Thou art more  
glorious and excel-  
lent than the moun-  
tains of prey.

All-conquering Deity! thou 4  
trumphest most illustriously;  
and the monarch and king-  
dom whom thou protectest  
shine above all the most ex-  
alted personages, dignified  
tyrants and plundering na-  
tions, whom the highest moun-  
tains preserve and defend.

5. The stout-heart-  
ed are spoiled, they  
have slept their sleep:  
and none of the men  
of might have found  
their hands.

The most resolute and in- 5  
trepid of them, that used to  
plume themselves in spoils  
taken from others are them-  
selves stript: they lay down  
to sleep but they never waken-  
ed: their leaders and cham-  
pions could not be alarmed  
to renew the fight; nor ever  
recovered to find or use their  
hands to wield their military  
weapons: bend their bows,  
throw



SECT. 56.

PSALM

LXXVI. 5.

throw their darts, or brandish their glittering swords or spears.

6 O thou invincible and unrivalled God of *Jacob*, by the sovereign dreadful rebuke of thy power and all-ruling providence, both those who were seated in chariots and mounted on horseback, have slumbered into the profoundest sleep, of an absolute insensibility that they are not to be awaked from.

7 Thou art infinitely to be revered by all thine intelligent off-spring, but of most terrible majesty to thine irreclaimable adversaries: and what mortal can support, or avoid instant destruction in thy angry presence: even remediless perdition is certain, that moment thou shewest thy displeasure, and interest upon the execution of judgment.

8 It appeared that thou wast risen from thy eternal throne, and proceeding to sentences and punishments, from the terrible voice of thunder

which

6. At thy rebuke, O God of *Jacob*, both the chariot and horse are cast into a dead sleep.

7. Thou even thou art to be <sup>s</sup> feared, and who may stand in thy sight when once thou art angry?

8. Thou didst cause judgment to be heard from heaven; the earth feared, and was still.

\* *Herodotus* reports, that under *Senacherib's* statue, the destruction of whose army is supposed to be commemorated in this psalm, was written, *let him that looketh upon me learn to fear God.*

which shook the exalted vault of heaven; from the earth's quaking and being instantly hushed into the profoundest silence.

SECT. 36.

PSALM

LXXVI. 8.

9. When God arose to judgment to save all the meek of the earth. Selah.

At this awful period, after 9 long seeming delays and forbearance, when the Supreme LORD and eternal Judge arose for action and proper vindication; to provide rest and safety for the afflicted and persecuted;

10. Surely the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain.

The consequence could be 10 no other, than repressing men's most furious passions, and obliging their vilest indignation to do him homage: moreover, whatever remains there were, or relations of the same horrid family of madness and violence, may be certain to be bound up as with the strongest girdle; subdued to the will of providence, and effectually restrained from ever doing further mischief.

11. Vow, and pay unto the LORD your God; let all that be round about him bring

It is perfectly reasonable, 11 that you should enter into vows of making grateful acknowledgments for his fa-

<sup>1</sup> Judgment, seems properly interpreted of rising as Gideon, Samson or the Roman Dictators, to act with an unlimited power and restore a people to their ancient liberties.

SECT. 56.

PSALM  
LXXVII. 11.

vours, unto the sovereign Lord your God and support; and that you should most scrupulously perform them: let all without exception, accompany with free will offerings to him, their expressions of the utmost veneration and adoration.

bring presents unto him that ought to be feared.

- 12 As a flower or bunch of grapes is slipped off from the stem, so doth he gather to himself the spirit of princes: the greatest monarchs of this globe, when he pleases, resign all their dignities and tremble under his mighty hand.

12. He shall cut off the spirit of princes: he is terrible to the kings of the earth.

## PSALM LXXVII. SECT. LVII.

*Importunate petitions to the Almighty and their answer. The grievous nature of some particular distress and calamity. Former dealings recounted. Pathetick expostulations. Ancient memorable facts illustrated. Directed to the master of musick, to be performed by Jeduthun; an ode or psalm of Asaph, composed probably during the Babylonish captivity.*

PSALM LXXVII. I.

SECT. 57.

PSALM  
LXXVII. I.

**W**HEN conflicting with the greatest misery, or dire adversity I have done, and ever will direct my loudest repeated cries for help and succour to the most high God: from

PSALM LXXVII. I.

**I** Cried unto God with my voice even unto God with my voice, and he gave ear unto me.

from whence I reap exceed-  
ing inexpressible benefit; he  
hath regarded my supplica-  
tions, and relieved me.

SECT. 57.  
PSALM  
LXXVII. 1.

2. In the day of  
my trouble I sought  
the LORD; my <sup>s</sup>ore  
ran in the night, and  
ceased not: <sup>u</sup> my  
soul refused to be  
comforted.

Under a particular late<sup>2</sup>  
most grievous calamity; ap-  
plying to no other, my endea-  
vours were wholly bent to  
obtain the divine support and  
conduct: my most afflictive  
tortured condition during the  
watches of the night, kept  
continually, without inter-  
mission exhausting my spirits;  
neither did my troubles and  
sorrows abate or ever totally  
cease.

3. I remembered  
God, and was trou-  
bled: I complained,  
and my spirit was  
overwhelmed. Se-  
lah.

I recollected my usual at-<sup>3</sup>  
tendance on the solemnities  
of divine worship, with the  
wonderful works of God  
there commemorated, which  
now I was unavoidably absent  
from; and which absence  
filled me with extreme uneasi-  
ness: I indulged complaints  
or freely expatiated on the  
difference betwixt my past  
and present circumstances,  
and I actually fainted or  
swooned away.

Y 2

In

<sup>s</sup> Some render, *my hands were spread in the night, and  
did not stop or rest.*

<sup>u</sup> Some interpret, *to have the mind covered or muffled up  
with sorrow or languishment.*

SECT. 57.

PSALM

Lxxvii. 4.

In a kind of constant amazement and consternation mine eyes are ever open and waking; and as thunder-struck or smitten down with the reiterated strokes of the heaviest hammer, I am so deeply impressed and in such perturbation and disorder, that I am not able to speak, my miseries are too big for utterance.

5 I revolved in my mind the events that had happened, and the wonderful scheme of providence that had appeared, long before my own time and memory, even from the foundation of the world: and traversed the ages and periods that are now almost buried and forgotten.

6 In the night I remembered how to celebrate these I had formerly sung and played upon stringed instruments: I reflected and most freely and fully expatiated with my own heart and thoughts; with the utmost exertion of my understanding I made inquiry; whether any thing that was

4. Thou w holdest mine eyes waking: I am so troubled that I cannot speak.

5. I have considered the days of old, the years of ancient times.

6. I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

<sup>w</sup> *Mudge* renders thou clappest thy hands over the watches of mine eyes, *i. e.* God threw a mist, obscurity and confusion over them which quite amazed and confounded him.



was of importance to be discovered, lay hidden and concealed from me.

SECT. 57.

PSALM

LXXVII. 6.

7. Will the LORD  
cast off for ever? and  
will he be favour-  
able no more?

And supposing the worst,  
that there have been mistakes  
and transgressions, yet is there  
no hope of mercy? After so  
many displays of his miracu-  
lous goodness, as an husband  
divorceth a wife that hath  
played the harlot, will the  
LORD eternally reject his  
people? Will he add nothing  
that is gracious, nor ever re-  
peat any of his usual favours?

8. Is his mercy  
clean gone for ever?  
doth his promise fail  
for ever more?

Hath he entirely retracted  
every thing of this kind? or  
are his benignity and good-  
ness deficient spent and quite  
exhausted? do his designs  
and express declarations cease  
and wholly fail never to be  
performed?

9. Hath God for-  
gotten to be gra-  
cious! hath he in  
anger shut up his  
tender mercies? Se-  
lah.

Are his kind and tender  
affections wholly set aside, and  
no more exercised than if  
they were forgotten or ex-  
tirpated? hath he through the  
violence of his settled resent-  
ment and indignation, shut  
up to keep in, his bowels  
and most compassionate feel-  
ings, that they shall never  
more play or be moved for  
our benefit.

SECT. 57.

PSALM  
LXXVII. 10.

No certainly, said I to myself, neither can these be other than the suggestions of an irregular gloomy imagination, or the broken shattered thoughts of a distempered mind: owing to changed scenes, and a greatly different season as to the dispensations of providence, and the exerted power of the most high GOD.

11 As a contrast to which, and in order to suppress my discontented murmurs about them, I will present to my mind agreeable and encouraging views, of the whole of the divine dealings whether for or against us: especially I will determine all my attention to proper reviews, of those extraordinary and miraculous passages in our history, which fully demonstrated heaven's peculiar regard for us.

12 I will moreover study and be continually musing on the designs thou hast formed, and all that thou hast done, which shew thee to be a most righteous GOD; and in the

10. And I said, this is my infirmity: but I will \* remember the years of the right hand of the most High.

11. I will remember the works of the LORD: surely I will remember thy wonders of old.

12. I will meditate also of all thy work, and talk of thy doings.

\* Schmidius renders, yet I said my duty is to pray, to change truly the right hand of the most high, i. e. to alter his sentiments, or rather the dispensations of his providence.

the freest discourse enlarge  
on thy wondrous works.

SECT. 57.

PSALM  
LXXVII. 12.

13. Thy way, O  
God, is in the sanc-  
tuary: who is so  
great a God as our  
God?

Thy proceedings, Ever-  
lasting God, are conformable  
to the laws of perfect holiness  
and righteousness; and in the  
sanctuary it is to be learned,  
that however unsearchable the  
grounds and reasons of some  
of them may be at present,  
they shall at a proper period be  
clearly manifest to have been  
most equal and just: who in  
the universe is possessed of  
excellence, or can compare  
for dignity and authority with  
the LORD our God?

13.

14. Thou art the  
God that doest won-  
ders: thou hast de-  
clared thy strength  
among the people.

Thy works are truly asto-  
nishing, and impracticable  
by any other power but thy  
own Omnipotence: thou hast  
displayed thy superior match-  
less strength, upon the collect-  
ed people, and most obstinate  
rebellious nations, who have  
attempted to thwart thy de-  
signs, or have not submitted  
to thy regulations.

14.

15. Thou hast  
with thine arm re-  
deemed thy people,  
the sons of Jacob  
and Joseph. Selah.

Thine assistance and opera-  
tion, like the sinewy arm of  
a most valiant chief recovered  
thy people, even the descen-  
dants of Jacob and Joseph  
from, and amply avenged  
them of, their Egyptian op-  
pressors.

15

Y 4

As

SECT. 57.

PSALM  
lxxvii. 16.

As if owing to thy supreme  
presence the elements had  
been instantly animated, the  
waters of the *Red-sea* and  
*Jordan*, like a woman in the  
anguish of child-birth, appear-  
ed filled with trembling hor-  
rors: even the sea to its pro-  
foundest center to be in such  
agony as to utter horrible  
murmurs.

17 Clouds that dark'ned the  
whole hemisphere, rushed  
down in impetuous sweeping  
torrents: the skies emitted as  
it were articulate sounds: the  
hailstones rebounded, walked,  
run along the ground.

18 The vollied thunder re-  
bellowed amongst the orbs  
of heaven: as entirely illu-  
minating it, the lightnings  
gave one general blaze to the  
whole habitable earth: the  
solid ground vibrated, pran-  
ced, or wheeled round, like  
an horse trained for war or a  
chariot at full speed.

19 The course thou leddest  
thy people was in the sea; thy  
path continued forward in  
the strongest currents of over-  
flowing waters; and the ways  
thou

16. The waters saw  
thee, O God, the  
waters saw thee:  
they were afraid;  
the depths also were  
troubled.

17. The clouds  
poured out water,  
the skies sent out a  
sound: thine arrows  
also went abroad.

18. The voice of  
thy thunder *was* in  
the heaven: the  
lightnings lightned  
the world, the earth  
trembled and shook.

19. Thy way is  
in the sea, and thy  
path in the great  
waters, and thy foot-  
steps are not known.

¶ *Mudge* interprets, God walked before his people thro'  
the sea, though he left no foot-steps of himself behind him.  
And thunder in the 18 ver. as the rumbling of the wheels  
of God's chariot.

thou wouldest proceed in SECT. 57.  
 previous to the event, and PSALM  
 that they might entirely con- LXXVII. 19.  
 fide in thee for it, were secret  
 unfathomable and incompre-  
 hensible.

20. Thou leddest  
 thy people like a  
 flock, by the hand  
 of Moses and Aaron.

As a most circumspect 20  
 good shepherd goeth before,  
 provideth for, and defendeth  
 his flock; so didst thou afford  
 a safe conduct and constant  
 support to thy people *Israel*,  
 by the instrumentality of  
*Moses* placed over civil af-  
 fairs, and *Aaron* concerned in  
 things sacred.

PSALM LXXVIII. SECT. LVIII.

*Introduction, or address for attention. The sub-  
 ject instructive and to be transmitted to poste-  
 rity. The law established by the Almighty to be  
 inculcated by fathers upon their children. The  
 crimes of some of their ancestors notwithstanding  
 a series of miracles, in Egypt, the Red sea and  
 the wilderness. Their provocations and their  
 punishments. A psalm of Asaph to be per-  
 formed to the tune Maschil or instruction.*

Ver. 1—34.

PSALM lxxviii. 1.

**G**IVE ear, O my  
 people, to my  
 law: incline your  
 ears to the words of  
 my mouth.

PSALM lxxviii. 1.

**A**DMIT me, O my SECT. 57.  
 assembled beloved peo- PSALM  
 ple, to solicit your strict at- LXXVIII. 1.  
 tention to the instructions I  
 am giving, that direct you  
 in



SECT. 58.

PSALM  
lxxviii. 1.

in the plainest course of virtue and true religion to perfection and happiness: do you give the most earnest heed clearly to understand, get deeply impressed with and observe in your lives, the precepts of wisdom that I am declaring.

2 I will endeavour most familiarly and distinctly to communicate sententious speeches of the greatest excellence: as a fountain sends forth its refreshing streams, with an unreserved freedom will I impart proverbial figurative expressions, or judicious moral reflections, which are transmitted to us from the earliest of our ancestors.

3 Which are not altogether unknown to the main body of our nation; but are published in our sacred records, acknowledged for certainties, and confirmed by observations and traditional accounts derived from our memorable forefathers.

2. I will open my mouth in a parable: I will utter <sup>a</sup> dark sayings of old.

3. Which we have heard and known, and our fathers have told us.

Which

<sup>a</sup> Some interpret, *Enigmas* from the East, or oriental proverbs. Some the antiquities of the *Jewish* nation which were by age covered with a kind of venerable obscurity, especially as they were preserved among the people chiefly by tradition; others, things so strange and extraordinary, that to people who had not heard them before, they may seem incredible.

4. We will not hide *them* from their children, shewing to the generation to come the praises of the LORD; and his strength, and his wonderful works that he hath done.

Which we will be far from SECT. 58. suppressing, or concealing PSALM lxxviii. 4. from their descendants at the greatest distance: as an incumbent duty and actual branch of our religion, we will faithfully transmit to the latest posterity, authentick narratives of the divine Goodness and Mercy: of God's matchless power, his miraculous deliverances and the various astonishing displays of his all-ruling providence.

5. For he established a <sup>b</sup> testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children.

For in express declarations attended with extraordinary evidences, he restored and confirmed to the seed of *Jacob* the irrevocable standing laws of duty and virtue: and constituted or settled in proper order, the whole course of right behaviour for the children of *Israel*: which he gave in pious charge to the heads and originals of our nation, to be inculcated by the fathers of that generation upon their children.

6. That the generation to come might know *them*, even the children *which* should

That the ages to come in a perpetual succession might be fully acquainted and deeply

<sup>b</sup> Some understand this not of the whole law of *Moses*, but that only whereby he enjoined them to deliver down the memory of God's miracles to all generations, *that they might trust*, &c. but the interpretation seems too confined.

SECT. 58.

PSALM  
LXXVIII. 6.

ly impressed with their important meaning; in order to support the interest of truth and virtue, and convey the invaluable depositum pure and unmixed, to their respective off-spring throughout all ages and generations.

7 That the whole *Jewish* nation in every future period might be influenced to determine their hope and entire trust in the divine protection: that with all time's other depredations it might never be able to efface the grateful memory of their extraordinary deliverances: and to cultivate in them the genuine principles of virtue and true religion; of a rational sincere homage to the Almighty, and a moral universal obedience.

8 And might prudently beware of following the examples of their fore-fathers; nor be of the provoking and rebellious, intractable and obstinate temper and carriage, which were notorious in that generation; and which were quite opposite to and subversive of all his designs of favour to them: that most stupid and perverse generation who were destitute of all proper

should be born: *why* should arise and declare *them* to their children:

7. That they might set their hope in God, and not forget the works of God; but keep his commandments.

8. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not steadfast with God.

proper affections and resolutions, all steadiness and faithfulness as to the most important concerns of God's fear and service.

SECT. 58.

PSALM  
LXXVIII. 9.

9. The children of <sup>c</sup> Ephraim *being* armed, and carrying bows, turned back in the day of battle.

With the neglect of religious virtue its only solid basis, their courage failed when any extraordinary difficulty or danger appeared: after the manner of the *Ephraimites*, who notwithstanding that they were trained for war, and completely armed, yet gave way in the field of battle; and most shamefully retreated where they should have shewed their bravery.

10. They kept not the covenant of God and refused to walk in his law.

Their great error was, that <sup>10</sup> however ready they were to plead God's covenant for favour, they kept not inviolate their part of that solemn agreement; nor were careful to perform the conditions of his promises: no measures could influence their wretched inflexible tempers, to constitute the divine laws the rules of their habitual practice or conversation.

In

<sup>c</sup> *Kimchi* supposes the psalmist here referring to what is recorded of the sons of *Ephraim*, 1 *Chron.* vii. 21. and some interpret it as a proverbial expression designed to ridicule those who made large professions but performed nothing.

SECT. 58.

PSALM  
LXXVIII. 11.

In all future occurrences they seemed as diffident and uncertain of any relief, they were to expect from the divine power and goodness, as if they had never had experience of his former works; or retained no memory of his extraordinary interpositions, designed to make lasting impressions, and abundantly sufficient to establish their hope and trust in him.

12 And yet it must be confessed, that a series of the most astonishing transactions, the undeniable effects of a prevailing Omnipotence, had been performed before the eyes of their fathers in the land of *Egypt*, upon that whole country and particularly the corn-land which surrounded the city *Zoan*.

13 When their unrelenting oppressor *Pharaoh*, and his formi-

11. And forgot his works, and his wonders that he had shewed them.

12. Marvellous things did he in the sight of their fathers, in the land of *Egypt*, in the field of <sup>d</sup>*Zoan*.

13. He <sup>e</sup> divided the sea, and caused them to pass thro', and

<sup>d</sup> *Zoan* or *Tanis* was the metropolis of *Egypt* and situated at the mouth of the *Nile*.

<sup>e</sup> *Shaw* in his travels to the holy land, observes, that the *Israelites* when they set out to take possession of *Canaan*—being advanced about fifty miles from *Cairo*—entered the breach of the northern mountains, which continue without interruption to the *Red sea*. While they were in this situation, *Pharaoh* might well cry, *they are entangled in the land, the wilderness* [between *Moc-cate* and *Suez*] *but shut them in*; *Exod. xiv. 3*. And he having sent an army in pursuit of them, the *Egyptians* might justly imagine they had no way



and he made the waters to stand as an heap.

formidable host pursued them, with a clap like that of thunder, he instantly clove asunder the united waters of the *Red-sea*, for their speedy and unobstructed passage: and he gave a cohesion and fixedness to the fluid element, like the stability of a collection of compact solid substances, or an heap of corn in time of harvest.

SECT. 48.

PSALM

LXXVIII. 13.

14. In the day-time also he led them with a cloud, and all the night with a light of fire.

Afterward he conducted <sup>14</sup> all their marches, in the day time under the canopy of a sheltering cloud; and through the watches of the night, enlightened their encampments with a blazing meteor or pillar of fire.

15. He clave the rocks in the wilderness, and gave them drink as out of the great depths.

When they shewed secret <sup>15</sup> discontent and uneasiness for supplies of water, he rent the flinty rock asunder in the wilds of *Horeb* and *Kadesh*; and

way to escape: for the mountains of *Mocate* would deny them a passage to the southward, as those in the neighbourhood of *Suez* would be a barrier to the northward, toward the land of the *Philistines*; and the *Red-sea* was before them to the east, while *Pharaoh* closed up the valley behind them with his chariots and horsemen. This valley ends at the sea, in a small bay formed by the eastern extremities of these mountains, and is still called *Beni Israel*, i. e. the road of the *Israelites*, from a tradition kept up by the *Arabs* and also *Baideab*, perhaps from the miracle was wrought near it; — to this day of their having passed thro' it; — the mountain still called *Jibbel At-tackab* or the mountain of deliverance. The situation of the gulph is nearly north and south in a position very proper to be traversed by that strong east-wind, which was sent to divide it.

SECT. 48.

PSALM

LXXVIII. 15.

and out of that dry and hard substance gave them refreshing element, in such exuberance as if it had proceeded from a latent reservoir or the deepest sea.

16 It was not only with a sudden violence that the waters sprung forth at first from the rock, but with a constant strong current that they proceeded: they even kept continually flowing like the perpetual streams of large full rivers.

17 These miraculous benefits were not effectual to retain them in a course of subjection and obedience; but they enhanced their past errors and follies, by adding to them the most criminal distrusts, and heightened provocations of the most high God in the wilderness.

18 And professed to want further evidences of his power and goodness, to be doubtful of his providence, or prescribe to it; and in their desires and requests put his patience to the strongest proof, by determining their object not of necessary food for their sober appetites, but real fuel for their enormous lusts

Yea,

16. He brought streams also out of the rock, and caused waters to run down like rivers.

17. And they sinned yet more against him, by provoking the most high in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19. Yea, they spake  
against God: they  
said, can God fur-  
nish a table in the  
wilderness?

Yea, their expressions were  
plainly derogatory to and  
shockingly diminishing of  
God's Infinite perfection: in  
so many words they said —  
can God or will he provide  
what is requisite, to furnish  
out a table in a desolate wil-  
derness?

SECT. 58.  
PSALM  
LXXVIII. 19.

20. Behold, he  
smote the rock, that  
the waters gushed  
out, and the streams  
over-flowed: can he  
give bread also? can  
he provide flesh  
for his people?

It is observable, that when  
they were athirst, by the rod  
in *Moses's* hand he had struck  
the flinty rock, so that water  
immediately rushed forth  
with the greatest violence,  
and streamed in the largest  
plenty: and that they had  
murmuring enquired, if ele-  
ment in a drought, yet can  
he further give bread in an  
uncultivated barren desert?  
Has he any expedients to ac-  
commodate his people with  
more nourishing victuals, or  
provide them flesh-meat.

21. Therefore the  
LORD heard *this*,  
and was wroth, so  
a fire was kindled  
against Jacob, and  
anger

For its peculiar indecency  
and horrid impiety the Omni-  
potent God noticed and high-  
ly resented this provoking  
language: so a fire to sacrifice

The original translated *flesh* sometimes signifies *leaven-*  
*bread*, or kneading-troughs; in which a piece of fermented  
ough was left, and the whole thereby contracted a proper  
ricidity or sourness. It is remarked, that the psalmist does  
not always precisely observe the order of time: the raining  
of manna being rehearsed after the smiting of the rock,  
which yet in exact order of time was before it.

SECT. 58.

PSALM  
LXXVIII. 21.

them was immediately kind-  
led against the off-spring of  
*Jacob*; and judgments ex-  
pressive of a violent indigna-  
tion fell upon and destroyed  
the children of *Israel*.

anger also came up  
against *Israel*:

22 For it was exceeding plain,  
that after all the miraculous  
evidence he had given, how  
he would certainly issue all  
matters for their benefit, they  
were not convinced: they  
did not depend upon him;  
nor could by any means be  
persuaded, that they were  
secure, and their wants should  
be supplied by means of his  
protection and favour.

22. Because they  
believed not in God,  
and trusted not in  
his salvation.

23, 24 Their minds were not esta-  
blished what was in his pow-  
er, though they had beheld  
him command and the clouds  
instantly obey: though be-  
fore their eyes he had opened  
heaven's everlasting portals;  
and poured down manna  
like flowers of rain upon  
them for aliment; and in-  
stead of their usual grain, the  
produce of the earth for  
bread, given them the purer  
corn of heaven.

23 and 24. Tho'  
he had commanded  
the clouds from a-  
bove and opened the  
doors of heaven,  
And had rained  
down manna upon  
them to eat, and had  
given them of the  
corn of heaven.

25 What may seem wonder-  
ful almost incredible, the  
men of that generation did  
for some time live upon a  
kind

25. Man did eat  
angel's food: he sent  
them meat to the  
full.

fa-  
th-  
ab-  
tio

eat  
fille  
ther  
fire.



kind of diet, that was excellent like that esteemed to be peculiar to a more refined species, even that of the blessed angels: he furnished out for them a table, with the choicest provisions, and as to plenty with a profusion to their satiety.

SECT. 58.

PSALM  
LXXVIII. 25.

26. He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind.

From his treasures in the upper regions, he dispatched an east-wind to move impetuously through the sky, or drive forward with the utmost rapidity and fury: and by his prevailing strength he led on the south-winds turbulent blasts in a particular direction for this end of his providence.

27. He rained flesh also upon them as dust, and feathered fowl like as the sand of the sea.

Thus he found means to rain down animal food upon them, in such abundance as if it had been common dust: and feathered fowl like as the sand of the sea for numbers.

28. And he let it fall in the midst of their camp, round about their habitations.

He caused them in the greatest plenty to fall in the midst of that spot of ground where they lay encamped; and all around their tents that they might every where be found and easily taken.

29. So they did eat and were well filled: for he gave them their own desire.

Whereupon they scrupled not in common meals to fare on these delicious morsels;



SECT. 59. to feed eagerly and indulge  
to a degree of luxury : for the  
quantities he sent were abund-  
antly sufficient to satisfy and  
pall the most gormandizing  
appetites.

PSALM  
lxxviii. 29.

30, 31. Nevertheless, their lusts  
were not subdued nor had  
they by a true repentance  
obtained the government of  
their irregular desires and  
most perverse longings : but in  
the instant of their inordinate  
gratification, the divine dis-  
pleasure, by the natural effect  
or some positive punishment,  
fell upon them and slew the  
most corpulent among them :  
and dropt as mortally wounded  
the flower of their youth, and  
picked men out of the tribes  
of the children of *Israel*.

32. All this did not hinder but  
they still persisted to deviate  
from the right way of virtue  
and happiness : they neither  
relied on nor were willing to  
acquiesce in the divine pro-  
vidence, notwithstanding the  
greatest diversity of amazing  
evidences, produced before  
their eyes in order to strength-  
en their faith and settle their  
entire affiance.

33. The consequence was, that  
the promise given them upon  
their

30 and 31. They  
were not estranged  
from their lust : but  
while their meat  
was yet in their  
mouths, The wrath  
of God came upon  
them, and slew the  
fattest of them, and  
smote down the  
chosen men of *Israel*.

32. For all this  
they sinned still : and  
believed not for his  
wondrous works.

33. Therefore their  
days did he consume  
in vanity, and their  
years in trouble.

their obedience and fidelity, SECT. 58.  
of a happy settlement in the  
land of *Canaan*, through their  
own defects and offences was  
never fulfilled to them: but  
that generation spent all the  
days of their lives in tedious  
travels and fruitless labours;  
and their years under frequent  
sudden alarms, in perpetual  
consternation, hurry and con-  
fusion.

PSALM  
lxxviii. 33.

S E C T. LIX.

*Their behaviour under adversity. Their insincerity.  
The Divine mercy. Their impiety and ingratitude  
in not preserving due memorials of his signs in  
Egypt; and their redemption from that house  
of bondage. Their settlement in the land of  
Canaan. Infidelity, idolatry, wars, captivity,  
Restoration, and flourishing condition under the  
reign of king David. Ver. 34, to the end.*

PSALM lxxviii. 34.

**W**HEN he slew  
them, then  
they sought him: and  
they returned and  
enquired early after  
God.

PSALM lxxviii. 34.

**W**HEN numbers of SECT. 59.  
them fell by any re-  
markable calamity, the alarm-  
ed survivors put on a most  
devout and solemn appear-  
ance: they professed repent-  
ance, and early crouded the  
sanctuary to acknowledge  
their errors, and by the ut-  
most ardour of supplication  
avert divine judgments.

PSALM  
lxxviii. 34.

SECT. 59.

PSALM

LXXVIII. 35.

On those dreadful occasions, their memories were not so treacherous, but they readily and freely owned that their stability, strength and safety depended on the eternal Being: and that they had no other but the high God, whom they could confide in as their deliverer and avenger.

36 But in truth it was only for the time that they gave good words; and entreated mercy with nothing but gross deceit and the vilest flattery: in all their professions and most solemn promises they never intended to perform any thing.

37 For they were no more than the effect of their present awakened fears, and always subsided when the danger was removed; their understandings were not rationally convinced, their minds deeply impressed, nor their resolutions fully determined to act sincerely with him: nor had they any steadiness and faithfulness in them to keep inviolate their most sacred compact, and act up to the terms in leading sober and virtuous lives, whereupon the Almighty engaged to be their God.

35. And they remembered that God was their rock; and the high God their redeemer.

36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37. For their heart was not right with him, neither were they stedfast in his covenant.

This

38. But he *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, many a time & turned he his anger away, and did not stir up all his wrath.

This was their real shock-  
ing temper and character, neither could the great heart-searcher be unacquainted therewith; yet owing to his inconceivable everlasting compassion, by gentler corrections he atoned for, and prevented their evil courses and habits from growing upon them and incurring greater guilt and punishment; so that they proceeded not to a total degeneracy that must have ended in their entire destruction: yea, in a multiplicity of instances did he put a stop to executions, as it were appease and restrain his anger, and did not suffer his most dreadful vengeance to be aroused to seize or strike them.

SECT. 59.  
PSALM  
LXXVIII. 38.

39. For he remembered, that they were but flesh; a wind that passeth away and cometh not again.

For it was always obvious to his certain and unerring view of what weak and feeble mortal and corruptible materials they were formed as to their bodily constitution, which he could easily any

Z 4 time

& Literally, *he multiplied to turn out of the road of his anger, &c.*—as an *Hebraism* it is rendered, *magnopere in eam suam sedavit, vel strenue curavit ut cohibet eam.* He greatly calmed his anger, he took the utmost care to restrain it: or when it was upon the road to destroy them he turned it another way.

SECT. 59.

PSALM  
lxxviii. 39.

time demolish, and which in course of itself would shortly be dissolved: the invisible spiritual substance likewise, which may readily be dislodged, but is never to return for a second probation: the separate state immediately succeeding with its rewards and punishments.

40 Had they not been reserved for proportional penalties in a future retribution, how immense must have been their sufferings? for with what repetitions and aggravations did they disobey his commands during their forty years sojourning in the wilderness: as it were, bind upon him the heaviest burdens; or load and gird him with pain and grief in that vast solitude, where they were maintained by miracle.

41 Whatever happy and promising alteration sometimes appeared in their tempers and behaviour, it proceeded only from a sudden impulse or transport of unlasting short-lived passion, and they speedily relapsed into their former dissatisfactions absurdities or abominations: they still intimated their surmises and

40. How oft did they provoke him in the wilderness, and grieve him in the desert?

41. Yea, they turned back and tempted God, and limited the holy one of Israel.



and required further evidences, that they were under a divine protection: and not only prescribed to an Infal-  
lible and All-sufficient God, but circumscribed the bound-  
less Omnipotence of the holy one of *Israel*, by the narrow limits of their own scanty abilities or contracted weak minds.

42. They remem-  
bered not his hand,  
nor the day when he  
delivered them from  
the enemy.

They did not recollect, at <sup>42</sup>  
least not duly attend to and seriously consider, the past a-  
mazing instances of divine power; nor the ever memo-  
rable æra or truly important period, when his extraordi-  
nary interposition effected for them a most wonderful de-  
liverance from their *Egyptian* enemy, even from *Pharaoh* their hardened and grievous oppressor.

43. How he had  
wrought his signs in  
*Egypt*, and his won-  
ders in the field of  
*Zoan*:

How he had determined <sup>43</sup>  
the matter of signs, in whose influence it was to exhibit a series of the most astonishing works, by what he perform-  
ed in *Egypt*; and the full con-  
viction he gave of a prevail-  
ing strength, by the extraor-  
dinary tokens and unparallelled prodigies in the fertile lands which surround *Zoan*.

And

SECT. 59.

PSALM

LXXVIII. 44.

And how he had changed the form and qualities of water into those of blood in the different branches of the river Nile; and all their springs, wells or rivulets into the same, so that there remained not any that was pure and fitting for ordinary uses.

45 He stretched forth his hand, and let loose upon them swarms of noxious insects, which infested and almost devoured them; and frogs in the greatest croaking numbers, which corrupted and entirely marred every thing in their way that could be spoiled.

46 How he had consigned over the earth's vegetable productions, with the different kinds of grain, to be con-

44. And had turned their rivers into blood; and their floods that they could not drink.

45. He sent <sup>h</sup> divers sorts of flies among them, which devoured them, and frogs which destroyed them.

46. He gave also their increase unto the caterpillar, and their labour unto the <sup>i</sup> locust.

<sup>h</sup> Bochart interprets to be meant here the *Cynonymia* or dog-fly, a troublesome insect which creates extreme pain, penetrates the skin and sucks the blood: which has not a proboscis,—but in the room of it two teeth that it fixes deep in the skin. He further observes that צרעה does not signify a mixture or divers sorts, but this individual fly. Hieroz. L. IV. c. xv. xvi. p. 551, 561.

<sup>i</sup> There are said to be various species of Locusts, and in different degrees prejudicial to the fruits of the earth: but here younger and older ones seem to be intended. See a sublime description of an invading army of them, Joel 2. 1—12. And of those seen in *Barbary*, Shaw's Travels, p. 256. 257. 258. Concerning sycamore trees, their course spongy texture, and the insipid taste of their fruit. See his Supplement, p. 96.

consumed by locusts in their caterpillar state: and what they had taken the longest constant and unwearied pains to bring to maturity and perfection, at once to fall a sacrifice to multiplying armies of the strongest most voracious and pernicious locusts.

SECT. 59.

PSALM  
LXXVIII. 46.

47. He destroyed their vines with hail, and their sycomore-trees with frost.

With heavy showers of rattling grizzled hail, he smote the vine's generous produce, and fatally wounded its spreading branches: and the early buds of sycomore-trees blasted and withered by a nipping hoar frost.

48. He gave up their cattle also to the hail, and their flocks to hot thunder-bolts.

He moreover exposed their herds of cattle, after a manner that there was no avoiding it, to the dreadful calamity of hail storms intermixed with fire: and their possessions of flocks, to the violent flashes or deadly penetrating strokes, of the bolted thunder or forked lightning.

49. He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them.

The most terrible instance of an extreme displeasure, utter abomination and exterminating destruction, appeared in the sad message vindictive angels were charged with.

Every

SECT. 59.

PSALM

LXXVIII. 50.

Every step of the way for this peculiar judgment, was prepared and most exactly levelled; that it might not hit where it was not intended, nor miss an individual at whom it was directed: he abated nothing as to the human species in this stroke of mortality; but fully consigned over both man and beast to fall, by an unsparing most dreadful pestilence.

51 In one night were slain the first-born of every family in Egypt; the glory of their youthful vigour throughout all the dwellings of *Ham* their common founder's race.

52 But removed his people with the particular care that a good shepherd does his flock: and as an herdsman his drove of cattle, guided and preserved them in the most regular order during their journeyings in the wilderness.

53 And in perfect safety conducted them, so that they never had any reason to be apprehensive of the least evil

50. \* He made a way to his anger, he spared not their soul from death, but gave their life over to the pestilence.

51. And smote all the first-born in Egypt: the chief of their strength in the tabernacles of Ham.

52. But made his own people to go forth like sheep: and guided them in the wilderness like a flock.

53. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

\* He made a way, literally he weighed out, exactly directed his way, in those plagues where the Egyptians only were slaughtered, the Israelites spared. Some render he proceeded against them in his anger, yet in a wise manner, in a method which his infinite wisdom directed.



or danger: but their *Egyptian* enemies pursuing them in the same course, and promising themselves the like security, were fatally disappointed and overwhelmed in the sea returning upon them.

SECT. 59.  
PSALM  
LXXVIII 53.

54. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

And he accompanied their marches with peculiar displays of his providence, to the confines of the land of *Canaan*; where he had purposed to settle them, and place his sanctuary: even to this mount *Zion* and city of *Jerusalem*, which by his mighty power he dispossessed the *Jebusites* of, to give for an inheritance to his people.

55. He cast out the heathen also before them; and divided them an inheritance by line: and made the tribes of *Israel* to dwell in their tents.

He caused them to vanquish and expel the seven heathen nations; and to lay out their country by measuring lines for their own respective shares; and gave the tribes of *Israel* their tents or dwellings to reside in.

56. Yet they tempted and provoked the most high God; and kept not his testimonies.

Nevertheless, as their capricious humours and passions dictated, they still prescribed to the Infinite Being, what proofs they would have exhibited of his power and providence; and egregiously trifled with, most highly provoked him: neither did they retain



SECT. 59.

PSALM  
Lxxviii. 56.

retain impressions of the most solemn standing confirmations, sufficient to keep them steady to the observance of his instructions and commandments.

57 But departed from their proper province and duty of submission reliance and obedience; and after the example of their faithless inconsistent fathers, most wretchedly prevaricated with their engagements: there was something peculiarly distorted and perverse in their deviations from the plainest paths; like a withen or a broken bow, which either lets the arrow drop, or throweth it afloat, so as to deceive the aim of the archer, and never reach or nor hit the mark.

58 For, contradictory to his express command, and in avowed insult to his authority, they erected chapels and altars upon high places for the worship of idols; and as the vilest adulterers tortures with rivals her injured husband, they not only to the utmost provoked his anger, but

57. But turned back and dealt unfaithfully like their fathers: they were turned aside like a deceitful <sup>1</sup> bow.

58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

<sup>1</sup> Either a warping bow may be meant, which throweth the arrows awry and so deceiveth: or one which of a sudden breaks and so disappoints the aim of the archer.

but moved his jealousy, emulated his supreme divinity with sculptures, and transferred his homage to images formed out of wood or stone.

SECT. 59.

PSALM  
LXXVIII. 59.

59. When God heard *this*, he was wroth, and greatly abhorred Israel.

When this became publick, 59 even so infamously notorious that the cry thereof reached heaven; as men usually act under the strongest impulses of uneasiness and anger, in the dispensations of providence it appeared, that the Almighty had rejected the children of *Israel*, as unworthy his regard, with marks of the utmost detestation.

60. So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men.

To that degree, that like 60 a vessel at sea wholly abandoned to be driven by the winds, he deserted and exposed the sacred dwelling of *Shiloh*, to all manner of injuries and violences: that same dwelling-place which he had settled among men, to contain the symbols of his presence and be his peculiar residence.

61. And delivered his strength into captivity, and his glory into the enemies hand.

And by suffering the ark to 61 fall into the hands of the *Philistines*, in effect surrendered all their strength and confidence; their enemies now possessed his beauty excellence and glory, vouchsafed to his people.

As

SECT. 59.

PSALM  
LXXVIII. 62.

As a person quite defenceless, or an handful of men surrounded, he exposed his once beloved people in unsuccessful wars to inevitable destruction: and his providential dispensations in all respects seemed marked with displeasure, against those whom he had separated from the human race, to become his own especial nation and perpetual possession.

63 As if he was peremptorily resolved upon a compleat riddance, like a devouring fire, the enemy's sword destroyed the flower of their youth, and hopes as to another generation: neither could their mariagable virgins any more receive juvenile caresses, or celebrate nuptial solemnities.

64 Ministers of God, religion and peace, not only bore arms but were slain in battle: and their distressed widows did not long survive them; mourned not their remains, or performed not for them the usual rites of sepulture.

65 As out of the profoundest sleep, at length the LORD

truly

<sup>m</sup> Some interpret this of God's arising to destroy the Philistines and their idol Dagon: and the next ver. of the hamor-

62. He gave his people over also unto the sword: and was wroth with his inheritance.

63. The fire consumed their young men: and their maidens were not given to marriage.

64. Their priests fell by the sword: and their widows made no lamentation.

65. Then the LORD<sup>m</sup> awaked as one out of sleep, and like

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Michae  
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like a mighty man  
that shouteth by rea-  
son of wine.

truly appeared rouzed to the  
most vigorous dreadful action;  
like a military chief exhile-  
rated with plentiful potations  
of generous wine, who thun-  
ders out, to arms, demands  
a competitor, and exults as if  
victory had already declared  
for him; so manifest was the  
divine Omnipotence, to vin-  
dicate his name and humble  
this prevaricating people.

SECT. 59.

PSALM  
lxxviii. 65.

66. And he smote  
his enemies in the  
hinder parts: he put  
them to a perpetual  
reproach.

As feeble antagonists they  
made precipitate retreats;  
and in them received the dee-  
pest and most dishonourable  
wounds: by several scanda-  
lous defeats, their dastardly  
cowardice was branded with  
the strongest marks of lasting  
infamy.

67. Moreover he  
refused the taber-  
nacle of Joseph;  
and chose not the  
tribe of Ephraim.

Again as contemptible and  
hateful he rejected the house  
and family of *Joseph*; and  
never more gave preference  
to the tribe of *Ephraim*, so as  
to place his ark among them.

68. But chose the  
tribe of Judah, the  
mount Zion which  
he loved.

But made choice of the  
tribe of *Judah* as most proper  
to situate it with; the plea-

hemorrhoides with which he smote, and fixed an indelible  
stain upon them: 1 Sam. v. 6. vi. 1. It seems best to con-  
nect, to understand it as a continuation of the calamities  
of *Israel*; otherwise the author would suddenly break off  
from, and as suddenly return to the sad detail. Vid.  
Annot. ex Hebræogr. Comment. Bochart. Hieraz. p. 367. et  
Michael. in loc.



Sect. 59. *sanc hill Zion, which he had*  
 a much higher regard for  
 than *Shiloh*.

PSALM  
 LXXVIII. 68.

69 And *Solomon*, to raise him  
 not a moveable tabernacle  
 but a settled temple, for  
 strength, stabeliness and mag-  
 nificence resembling a castle  
 or palace: resembling the  
 solid earth's most stable foun-  
 dation, which shall endure  
 till the hand which first laid  
 does finally destroy it.

70 Previous to that, from the  
 same lineage he selected *Da-  
 vid* to be his instrument and  
 minister in many interesting  
 and important services: and  
 what is remarkable took him  
 to invest him with royalty  
 from the shepherd's humble  
 station and rural business.

71 From an assiduous care to  
 feed his flock, and more par-  
 ticularly inspect the big with  
 young, or the dams that had  
 young, he promoted him to  
 the height of civil authority;  
 to be the ruler and guardian  
 of his people descended from  
*Jacob*, his peculiar possession  
 sprung from *Israel*.

72 Neither did he in the main  
 of his character appear un-  
 worthy of this exalted station:  
 for his administration was evi-  
 dence of an inviolable inte-  
 grity;

69. And he built  
 his sanctuary, like  
 high *palaces*, like the  
 earth which he hath  
 established for ever.

70. He chose *Da-  
 vid* also his servant,  
 and took him from  
 the sheepfolds.

71. From follow-  
 ing the ewes great  
 with young, he  
 brought him to feed  
*Jacob* his people and  
*Israel* his inheri-  
 tance.

72. So he fed  
 them according to  
 the integrity of his  
 heart: and guided  
 them by the skillful-  
 ness of his hands.



grity; and his counsels and measures such as manifested an excellent policy, and consummate vigilance and prudence.

SECT. 59.  
PSALM  
lxxviii 72.

PSALM LXXIX. SECT. LX.

*Uncommon devastations represented. The interposition of providence earnestly besought for the restoration of the people, and due chastisement of their heathen savage enemies. Promises to render becoming grateful acknowledgments. A psalm of Asaph. But some suppose Jeremiah to be the author. And the occasion, the destruction of Jerusalem by Nebuchadnezzar. Others refer it to the times of Antiochus Epiphanes.*

PSALM lxxix. 1.

**O** GOD, the heathen are come into thine inheritance, thy holy temple have they despoiled: they have laid Jerusalem on heaps.

PSALM lxxix. 1.

**G**REAT Guardian and Eternal LORD GOD, ungodly heathens and vile idolaters have invaded thy peculiar territories: they have penetrated to the very place of thy sacred residence, and most shockingly profaned thy holy temple: they have reduced the late opulent and flourishing city Jerusalem, to an heap of perfect ruin, sepulchral rubbish, universal desolation.

SECT. 60.  
PSALM  
lxxix. 1.

2. The dead bodies of thy servants have they given to be meat unto

They have not only slain 2 thy professed worshippers, but exposed

SECT. 60.

PSALM

lxxix. 2.

exposed their corpses to be mangled by birds of prey: the bodies of truly excellent persons, who were devoted to thy fear and service, to be devoured by wild beasts.

unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 In the wantonness of their inhumanity, they have made a general slaughter through the whole compass of *Jerusalem*: to that degree that none were left to perform their obsequies, else the barbarians refused them these common rites.

3. Their blood have they shed like water round about *Jerusalem*: and *there* ~~was~~ none to bury *them*.

4 As to all influence and importance abroad, we are sunk too low to expect it: so far from honour or character amongst the neighbouring nations we are neglected and despised by them: the usual topic of ridicule and derision to all around us.

4. We are become a reproach to our neighbours: a scorn and derision to them that are round about it.

5 In these deplorable circumstances, admit us most humbly to enquire, how long on account of our offences thou wilt retain thine anger? Wilt thou always do it? never intermit? Even for our impiety and wilful gross idolatry, whereof we profess our unfeigned repentance, shall thy violent displeasure for thine injured honour, like a devour-

5. How long, Lord, wilt thou be angry for ever? shall thy jealousy burn like fire?

not  
mer  
thy  
spee  
for  
very

n S  
in the  
the Y  
punish

devouring fire burn till it have wholly consumed us.

SECT. 60.

PSALM  
LXXIX. 5, 6.

6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

Rather, as just objects of thy most dreadful indignation, pour full phials of it upon heathen nations who own not thine existence, nor pay thee the least homage: and upon kingdoms that never supplicated thy favour, confessed thy providence, nor were subject to thine authority.

7. For they have devoured Jacob, and laid waste his dwelling-place.

Truly of this stamp and character are the people, who have rioted in the lives and fortunes of *Jacob's* posterity; as lightning blasts, or an east-wind is baleful to the earth's produce, so have they utterly demolished, those pleasant places wherein we once dwelt secure and happy.

8. O remember not against us <sup>n</sup> former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

Proceed not, we beseech thee, to punish for our past deviations from duty and virtue: be moved by thy own most tender mercy, to be speedy, instant, ere it is too late, in kindly interposing to prevent our visible ruin: for already we are greatly reduced and almost exhausted.

A a 3

For

<sup>n</sup> Some understand by *former or first sins*, their idolatry in the golden calf. See *Exod. xxxii. 34.* concerning which the *Jews* observed, there was no visitation or infliction of punishment wherein the calf was not remembered.

SECT. 60.

PSALM  
lxxix. 9.

For reasons of the honour of thy name and truth, which we confess before the whole world, O God our deliverer and only preserver, help and save us: for the sake of thy own goodness rescue us from our enemies, and be appeased and reconciled so as to cover and forgive our offences.

- 10 Why should thy procreations of succour to us in this most forlorn condition, give occasion to profane heathens, gentile people to insult and triumph saying — whereabout is the power or goodness of the God they made their boasts of? let the true God now be distinguished among *Pagan* blasphemers most conspicuously, for the exertion of his power, and a punishment correspondent to their crimes, who have most inhumanly butchered thy faithful servants.

- 11 Let his distressed and most piteous groans, who is confined to lonely durance in some horrid cell, plead with thee for relief: out of thine irresistible boundless power release them, who are loaded with

9. Help us, O God, of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy name's sake.

10. Wherefore should the heathen say, where *is* their God? let him be known among the heathen in our sight, by the revenging of the blood of thy servants *which is* shed.

11. Let the sighing of the prisoner come before thee, according to the greatness of thy power preserve thou those that are *appointed* to die.

\* Literally, *the sons of death or of slaughter.*



with chains, and seemingly destined for slaughter.

SECT. 60.

And requite our savage neighbours who derided our hopes and infused our misery; O Immutable and Eternal Being, who dishonoured thee, requite them with abundant indignity; even reproach sufficient to fill their hearts with shame and sorrow.

PSALM  
LXXIX. 12.

12. And render unto our neighbours seven-fold into their bosom, their reproach wherewith they have reproached thee, O LORD.

13. So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

So seasonable an assistance and inestimable a favour to thy people, whom as a flock thou art pleased to feed and rule, will infer obligations of a lasting gratitude: to the latest posterity we will confess thy power, and transmit memorials of thy bounty.

P S A L M LXXX.

*Complaint under publick troubles. A return of the favourable regard of providence humbly implored. Their circumstances represented by the similitude of a vine. This wrought up with peculiar strength and elegance. The burden of the song. An ode or psalm of Asaph directed to the musick master, to be performed upon the six stringed instrument that waited on the ark of the testimony. The occasion the same, or a like one with the former.*

PSALM LXXX. I.

PSALM LXXX. I.

**G**IVE ear, O shepherd of Israel, thou that hearest Joseph like a flock,

**I**N this their necessity and extreme misery, lend a gracious ear, O most faithful good

SECT. 60.

PSALM  
LXXX. I.

A a 4

good



SECT. 60.

PSALM

LXXVI. 5.

good shepherd of the children of *Israel*, to their humble supplications; thou, who by a peculiar conduct as thy beloved flock, guidest the descendants of *Joseph*; thou who residest in the sanctuary near those striking emblems of heavenly splendour the cherubims, be pleased like the sun appearing in his meridian lustre, to display unto us in this benighted state thy glory, power and goodness.

2 As once thou didst signify them, and by the token of thy presence the ark of thy covenant, which the tribes of *Ephraim*, *Benjamin* and *Manasses* immediately followed, perform for our forefathers wonderful deliverances; so do thou now be excited, to shew vigour and readiness in preserving and defending us.

3 Good God, vouchsafe to give a different turn to our affairs; restore us from this most wretched captivity: favour us with the kind regard of

a flock, thou that dwellest *between* the cherubims, shine forth.

2. Before *P* Ephraim, and *B* Benjamin and *M* Manasseh, stir up thy strength, and come and save us.

3. Turn us again, O God: and cause thy face to shine, and we shall be saved.

*P* See *Numb.* ii. 17—23. *Deut.* xxxiii. 2. The design of this psalm being, as is supposed, to desire or pray for a return from the captivity, a beautiful parallel seems run betwixt it and the delivery from *Egypt*: in which these three tribes followed immediately after the ark.

4. O LORD God of hosts, how long wilt thou be angry against the prayer of thy people.

5. Thou feedest them with the bread of tears: and givest them tears to drink in great measure.

6. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7. Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

of thy providence; and our condition will be quite happy.

Sovereign of all worlds, how long wilt thou reject with indignation the humble pleading, and most earnest constant supplications of thine afflicted distressed people.

Disturbance, commotion and lamentation are constant and returning to them as the usual times of taking food: and as their beverage, the greatest plenty of complaints and miseries.

Respecting neighbouring powers, we are constituted the object of their animosity or bone of their contention, which shall be our masters and spoil us most: and our avowed enemies observing how unhappily we are situated, take a peculiar pleasure in it.

Great Director of all stations, reverse our sufferings and return us to our native country: favour us with the kind regard of thy providence, and we shall soon enjoy safety and prosperity.

As

\* Some understand by *bread of tears*, bread of mourners, which he who eat was legally unclean and separated from the congregation; and hereby to express their separation by the captivity from the comforts of God's solemn worship.

SECT. 60.

PSALM  
LXXX. 3, 4.

SECT. 60.

PSALM  
LXXX. 8.

As transplanting a vine, thou hast removed thy people from the land of *Egypt*: to make room for them thou hast dislodged the ancient heathen possessors, and put them in possession of their most pleasant fertile land.

9 As clearing the ground for it, causing it to strike deep root and spread abroad its growing branches; thou hast laid the foundation there for their increasing in numbers, and flourishing in all respects of health and vigour power and riches.

10 As the luxuriant shoots with the extensive foliage of this fruitful tree may shade or hide the mountains, and its creeping tendrils run up the height of stately cedars; so widely have they diffused and to such elevation ascended, in a respectable importance and splendid opulence.

11 As inconsiderable as their beginning, this nation have enlarged their dominions on the

8. Thou hast brought a vine out of *Egypt*; thou hast cast out the heathen and planted it.

9. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10. The hills were covered with the shadow of it, and the <sup>1</sup> boughs thereof were like the goodly cedars.

11. She sent out her <sup>1</sup> boughs unto the sea, and her branches unto the river.

<sup>1</sup> Holy writ abounds with these similes, thus *Joseph* is said to be a fruitful bough, whose branches run over the wall. *Gen.* xlix. 22. *Job* xv. 1.

<sup>1</sup> Boughs, i. e. harvest boughs, boughs bearing fruit unto harvest, meaning flourishing circumstances or the height of temporal prosperity. See *Taylor's Conc.* on *צפ* and *Sehult.* in *Job* v. 5.

the west to the *Mediterranean* SECT. 66.  
sea, and on the east to the  
river *Euphrates*. PSALM  
lxxx. 11.

12. Why hast thou  
then broken down  
her hedges, so that all  
they which pass by  
the way do pluck  
her?

On what account then we  
may lamenting enquire, as  
when a vineyard's wall or  
fence is broken down, and  
its swelling clusters exposed  
to the rude hand of every  
traveller; hast thou with-  
drawn thy wonted protection,  
and subjected us to be ra-  
vaged by all that please to  
do it.

13. The \* bear  
out of the wood  
doth waste it; and  
the wild beast of the  
field doth devour it.

In this abandoned condition 13  
as the wild bear digs up the  
earth all around it, and strol-  
ling beasts of prey from the  
adjacent country ravenously  
feed upon it; so alas! have  
savage usurpers and common  
plunderers enslaved our per-  
sons, rioted in our wealth,  
and ruined our dwellings.

14. Return, we  
beseech thee, O God  
of hosts: look down  
from heaven, and  
behold, and visit  
this vine;

Great God, who mustereest 14  
the armies on high, and  
assigns their several stations,  
return with kind affections;  
from thy throne of ineffable  
glory deign to cast an eye  
of regard and concern, to  
resume the charge of thy be-  
loved people, as a tender  
bleeding vine, and preserve  
them from irreparable ruin.

As

\* Bear is interpreted of the king of *Assyria*. The wild  
beast his officers and soldiers.



SECT. 60.

PSALM

LXXX. 15.

As the stem or base which supports the whole tree, do thou guard our civil constitution which is of thy own planning and establishing: and especially the grand repository of our laws, even the city *Jerusalem* and the temple, which thou hast fortified for them and the emblems of thy presence to be secure in.

- 16 They are, as a vine cut down and withered, now laid waste by fire: and any degree of further desolating providences must involve root and branch, temple and people in one common fate of irretrievable destruction.

- 17 To avert which, do thou favour his designs whom thou hast invested with supreme authority, and determined our attention to as our principal human dependance, even this young prince; whom we hope and trust that thy providence hath most opportunely raised, to be the author both of our deliverance and of our reformation.

- 18 Consequent of which, we will never more revolt from the

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burnt with fire: *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the § man of thy right hand, and upon the son of man, *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will

§ This stock of his own planting and man of his own raising, some understand to be *Josiah* by the character of vigour and the reformation that seemed to depend on him.



will call upon thy  
name.

the laws of virtue and true religion into contrary courses: animate us with new life and vigour by a restoration to prosperity, and we engage in our future thankfulness and obedience, to ascribe the highest honour to thy name, perfection and benevolence.

SECT. 60.

PSALM  
lxxx. 18.

19. Turn us again,  
O LORD God of  
hosts: cause thy face  
to shine, and we shall  
be saved.

O thou who governest all the orders and whole immensity of thy formations, graciously return us to our former happy state: be only reconciled to and shew thy regard for us, and our speedy enlargement safety and compleat felicity of course follow.

P S A L M LXXXI. SECT. LXI.

*The people invited conformably to an express precept to celebrate the divine praises. Honourable mention made of extraordinary favours, respecting Egypt and the wilderness. Reference to a solemn charge given against idolatry, with the promises annexed to its due observance. The sad consequences of its past neglect. Exhortation to regard it for the future, strengthened with the assurance of successes and prosperity. A poetick composition of Alaph directed to the musick master to be performed upon the harp, or to the tune gittith. The occasion the solemn feast of trumpets.*

P S A L M lxxx. 1.

SING aloud unto  
God our strength:  
make a joyful noise  
unto

P S A L M lxxx. 1.

IN exalted strains sing the  
praises of the most high  
GOD

SECT. 61.

PSALM  
lxxx. 1.

Sect. 61.

PSALM

LXXI. 1.

God our grand supporter and Almighty Guardian: as unto the God of Jacob.  
 founding an alarm, or shouting for victory, raise to the highest pitch your acclamations, in honour of him who peculiarly protects Jacob's descendants.

2 On this solemn occasion employ the noblest compositions for psalmody; and give the utmost advantage to your chanting voices by the choicest instruments; the sounding timbrel, the pleasant harp and the charming psaltery.

2. Take a psalm and bring hither the timbrel, the pleasant harp with the psaltery.

3 In the longest loudest blasts of it, ye ministers of the sanctuary, make the trumpet heard

3. Blow up the trumpet in the new moon, in the time appointed on our "Solemn feast day.

" This was an annual festival expressly enjoined by the law of Moses, Lev. xxiii. 24. and was observed upon the first day of the seventh month, called *Tisri*; answerable to parts of our *September* and *October*: it was the beginning of the civil year, and might properly be called new-years-day. It is expressly called a sabbath, and was a very solemn day, on which no servile work was to be done, only provision made for their meals, which were usually very liberal at this time; and among other dishes, they served up to the table a ram's head, in memory of that ram that was sacrificed in the room of *Isaac*, which they fancy was upon this day. This was the chief new-moon of the whole year; not only because of the additional sacrifices and the greater solemnity of blowing trumpets from sun-rising to sun-set; but because it fell at a time when all the fruits of the earth were gathered in. And *Lewis* explains this blowing of trumpets as a memorial of the creation of the world, which is supposed to have been in autumn: whence

heard far and wide, on the SECT. 61.  
 return of this sabbath; this  
 important new moon or first PSALM  
 day of the seventh month; LXXXI. 3.  
 this season which is peculiar-  
 ly sacred to the extraordinary  
 solemnities of our holy re-  
 ligion.

4. For this *was*  
 a statute for Israel,  
 and a law of the  
 God of Jacob.

For this rests upon the 4  
 authority of an early positive  
 institution, prescribed for the  
 standing observance of the  
 children of *Israel*; a rule or  
 order with particular direc-  
 tions, rendered obligatory by  
 the express command of the  
 GOD of *Jacob* to be perform-  
 ed to his honour.

5. This he or-  
 dained in Joseph  
 for a testimony when  
 he went out through  
 the land of Egypt:  
 § *where* I heard a  
 language *that* I un-  
 derstood not.

By a peremptory declara- 5  
 tion he constituted it to be a  
 settled and invariable law for  
 the off spring of *Joseph*, when  
 by a series of wonders he  
 discharged them from *E-*  
*gyptian* bondage: saying, to  
 shew them that I disapprove  
 of their usage and slavery,  
 my providence shall speak  
 the language of a matchless  
 power whereat all men may  
 marvel.

By

whence they anciently began their years at this time, as  
 the eastern people do at this day. *Heb. Antiq. B. IV.*  
*P. 591—594.*

§ Some interpret this of a corrupted language or jargon  
 of part *Hebrew* part *Egyptian* idiom, such as was almost  
 unintelligible.

SECT. 61.

PSALM

LXXI. 6.

By my own efficiency or superior power I removed their oppressed shoulders from the intolerable burdens, their unrelenting task-masters had long imposed upon them: their hands were entirely free'd from the galling drudgery of carrying the labourers baskets.

7 Under peculiar necessities and distresses, you only asked my kind assistance and it was granted, you were instantly extricated from them; you invoked my protection and conduct, I answered by that most black and dark cloud, the repository of my thunder, which guided your marches and struck terror into your enemies: for a short season I exercised your patience, but I fetched you streams of water out of the rock at *Meribah*.

8 O my beloved people, seriously attend, and I will solemnly declare or protest unto you maxims of true instruction and the most interesting

6. I removed his shoulder from the burden: his hands were delivered from the <sup>w</sup> pots.

7. Thou calledst in trouble, and I delivered thee: I answered thee in the secret place of \* thunder: I proved thee at the waters of Meribah. Selah.

8. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

<sup>w</sup> *Pots*, the baskets or panniers in which they carried the clay or bricks.

\* *Thunder*, is not improbably understood of the terrible thunderings and lightnings at *Sinai*, and by delivering, relieving the people from this fear. See *Exod. xx. 18. Deut. v. 5. 23. Heb. xii. 19.* It has been rendered, *out of the secret place*, i. e. heaven, *with or by thunder*.

9.  
strang  
thee;  
thou  
strang

10. I  
thy G  
brought  
the land  
open t  
wide, a  
fill it.

VOL.



resting important admoni-  
tion: O ye descendants from  
the faithful *Israel* that I could  
hope you would digest and  
observe my lectures.

SECT. 61.

PSALM  
LXXXI. 3.

9. There shall no  
strange God be in  
thee; neither shalt  
thou worship any  
strange God.

In order that I may be the  
sole object of your sacred con-  
fidence, and ever ready to  
defend you, it is absolute ne-  
cessary and what I do in-  
dispensably require, that an  
heathen idol shall never be  
found amongst you: all com-  
munication with those false  
objects of homage must be  
utterly renounced, neither  
are you allowed to introduce  
into my worship novel rites  
or foreign customs.

10. I am the LORD  
thy God, which  
brought thee out of  
the land of Egypt,  
open thy mouth  
wide, and I will  
fill it.

'Tis my prerogative to be  
independent and all-presiding:  
and alone I have appeared a-  
dequate to all purposes of  
Deity respecting you, when  
I accomplished your deliver-  
ance from a most miserable  
bondage in the land of *Egypt*:  
I am still able to protect and  
defend you: acknowledge  
that I am, and uniformly  
obey my laws, then enlarge  
your desires and I will gra-  
tify them, multiply your pe-  
titions and I will assuredly  
grant them.



SECT. 61.

PSALM  
lxxxi. 11.

- But as if I was either unable or unwilling to do it, my people have been deaf to my kindest advices: and the children of *Israel* refused me their consent to govern them, carried it with such remarkable deficiency of filial duty, that they could not consistently expect my paternal care.
- 12 Being thus highly imprudent undutiful and intractable, though with reluctance and after long forbearance, I deserted and abandoned them a prey to their own inordinate passions and appetites: and they pursued the dictates of their own frivolous inventions and extravagant devices.
- 13 How earnestly could I have wished, that my beloved people had but diligently attended to my sacred instructions; and the posterity of my sincere servant *Israel* uniformly observed the laws I have given them.
- 14 No enemies should ever have risen, that I would not early have reduced to the lowest state of subjection: and instead of correcting them with my judgments, directed the severest of them against their adversaries.

Rebels

11. But my people would not hearken to my voice: and *Israel* would none of me.

12. So I gave them up unto their own hearts lust: and they walked in their own counsels.

13. O that my people had hearkened unto me, and *Israel* had walked in my ways!

14. I should soon have subdued their enemies, and turned my hand against their adversaries.

food  
actual  
in the  
The  
and cu  
ground  
this pu  
in sever  
of wall  
tumbli  
excellen  
bottom  
which e  
of *Palest*  
ful, eve  
either fo  
See *Shas*  
to *Jerus*

15. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever.

Rebels against my rightful authority and advocates for idols, should at least have made feigned submissions; and attempted nothing further to prejudice the friends of true religion: but their happy opportunities of the noblest improvement, and growing prosperity should have been secured and perpetuated to them.

SECT. 61.

PSALM  
LXXXI. 15.

16. He should have fed them also with the finest of the wheat: and with honey out of the rock, should I have satisfied thee.

A most bountiful providence would have amply supplied them with all things necessary and convenient: the finest wheat should have adorned their common tables; and the richest honey to satiety, flowed for them out of

B b 2

holes

7 Corn, wine and oil, with milk and honey were the food and chief dainties of the early ages. These were actually the produce of this country, as they might be still in the greatest plenty by proper care and cultivation.

Their rocks and hills were anciently covered with earth and cultivated, whence they afforded a larger space of ground for cultivation, than if the country was level. For this purpose they gathered up the stones, and placed them in several lines, along the sides of mountains, in the form of walls, and by these borders supported the mould from tumbling, or being washed down, forming many beds of excellent soil gradually rising one above another, from the bottom to the top of the mountains; a form of culture of which evident foot-steps are to be seen in all the mountains of *Palestine*; and there is no place upon earth more fruitful, even at present, than the plain country and valleys either for the production of corn or of pasturage for cattle. See *Shaw's Travels*, and *Maundrell's journey from Aleppo to Jerusalem*.

SECT. 61. holes where bees have bred  
 and swarmed in the flinty  
 rock.

PSALM  
 lxxxii. 16.

## P S A L M LXXXII.

*God the supreme Judge. The corruption of men in authority. Justice recommended to them, and a due regard to the poor and desolate. The neglect of them the bane of government. The most illustrious of men only mortals. The Almighty addressed to rise up in Judgment. A psalm of Asaph.*

## P S A L M lxxxii. 1.

## P S A L M lxxxii. 1.

SECT. 61.  
 PSALM  
 lxxxii. 1.

**T**HE Infinite GOD inspects and presides over the most august assemblies of earthly

**G**OD standeth in the congregation of the mighty: he judgeth among the gods.

\* God, saith the great Sir *Isaac Newton*, is a relative word, and has respect to servants. And Deity is the dominion of God, not over his own body, as those imagine who fancy God to be the soul of the world, but over servants.—A Being however perfect, without dominion cannot be said to be LORD GOD. Dr *Pocock* derives the Latin word *Deus* from the *Arab. Du* [in the oblique case *Di*] which signifies LORD. In this sense princes are called Gods. *Moses* is stiled a God to his brother *Aaron* and to *Pharaoh*, *Exod.* iv. 16. vii. 8. And in the same sense the souls of dead princes were formerly by the heathens called gods, but falsely because of their want of dominion. The following lines may not be unentertaining to the poetick reader.

The vulgar call us gods, and fondly think  
 That kings are cast in more than mortal moulds:  
 Alas! they little know that when the mind  
 Is cloy'd with pomp, our taste is pall'd to joy;  
 But grows more sensible of grief or pain.  
 The stupid peasant, with as quick a sense,  
 Enjoys the fragrance of the rose as I;  
 And his rough hand is proof against the thorn,  
 Which

earthly magistracy: as supreme LORD and unerring judge he takes certain cognizance, how affairs are managed under the direction or administration, of the greatest Lords of this sublunary world.

SECT. 61.

PSALM  
LXXXII. 1.

2. How long will ye judge unjustly, and accept the persons of the wicked? Selah.

With the fullest convictions of this, how long will you continue under various pretexts to pronounce unrighteous sentences, or pass judgments that are utterly unfair; and from secular considerations spare the disturbers of society and enemies of mankind.

3. Defend the poor and fatherless: do justice to the afflicted and needy.

As justice and your important office require, do you whoever prejudices them, protect and defend the poor the fatherless and friendless: acquit from injurious charges, restore their rights and properties to people unjustly

B b 3

stript

Which rankling in my tender skin, would seem  
A viper's tooth. O blissful poverty!  
Nature too partial to thy lot assigns  
Health, freedom, innocence and downy peace  
Her real goods; and only mocks the great,  
With empty pageantries.

When life or death  
Becomes the question, all distinctions vanish;  
Then the first monarch, and the lowest slave  
On the same level stand, in this the sons  
Of nature equal all



SECT. 61. Stript of them, and quite sunk  
with vexation and anxiety.

PSALM  
lxxxii. 3, 4.

Place in a state of liberty  
security and happiness de-  
cayed and necessitous fami-  
lies, who solicit your kind  
assistance: deliver them from  
the power of wretches who  
make no difference betwixt  
right and wrong, good and  
evil.

5 This is very plainly the  
authority magistrates ought  
to exert and their peculiar  
province and duty; but it is  
equally plain that they do  
not attend to it; they will  
not form right judgments:  
they proceed and persist in  
the greatest obscurity of vo-  
luntary ignorance and vicious  
obstinate error: by perplexing  
and confounding things and  
the utter subversion of all  
truth and good faith, the  
whole government of the na-  
tion is out of its proper course,  
and in the utmost danger of  
being totally subverted.

6 I have appointed you, saith  
the Almighty, to a station of  
dominion and authority: by  
your commission you are a  
kind of guardian-angels as  
to the liberties and privi-  
leges, rights and lives of your  
fellow creatures.

4. Deliver the  
poor and needy: rid  
them out of the hand  
of the wicked.

5. They know  
not, neither will they  
understand: they  
walk on in darknes:  
all the foundations  
of the earth are out  
of course.

6. I have said, ye  
are gods: and all of  
you are children of  
the most High.

But



7. But ye shall die like men, and fall like one of the princes.

But you are not therefore SECT. 61. exempt from the stroke of mortality common to all men; nor from suddenly falling by the unsparing sword; as your superiors even the greatest potentates of this world have often done before you: when all the splendour will be vanished, but the account to be given remain.

8. Arise, O God, judge the earth: for thou shalt inherit all nations.

Arise, eternal God, from thy glorious tribunal of impartial judgment, and pronounce definitive sentences upon all the multiplied inhabitants of this earthly state: for not only *Israelitish* people, but all kindreds and nations are governed by thy providence, and subject to be determined of by thy last grand decision.

# PSALM LXXXIII. SECT. LXII.

*Address to the Almighty for succour against a sudden and violent incursion of enemies. Their prevailing power, deep counsels, and formidable strong confederacy. Destruction such as had befallen former adversaries imprecated on them. A song or psalm of Asaph. The occasion, as is supposed, the general confederacy entered into against Jehoshaphat, 2 Chron. xx.*

PSALM lxxxiii. 1.

PSALM lxxxiii. 1.

**K**EEP not thou silence, O God: hold not thy peace, and

**W**HEN our emergencies are so extraordinary, SECT. 62.

B b 4

PSALM lxxxiii. 1.

<sup>a</sup> Some interpret like one of the tyrants and scourges of mankind.

SECT. 62.

PSALM  
lxxxiii. 1.

nary, do not thou, Almighty Being, observe a silence like that kept in the grave: hold not thy peace respecting our distresses as one smitten upon the tongue or corrupted with a bribe: nor be thou, eternal God, in the hurry of our affairs to destruction, as inactive and motionless as the stillest waters or the standing pools.

2. For what should ever excite thee to a speedy and powerful interposition if not our present circumstances; wherein thine enemies have with the utmost tumult and outrage invaded us? and they that prefer an image or idol before the true God, so visibly prevail as to threaten to bear down all opposition.

3. Their counsels are deep and their measures most artfully concerted in order to destroy thy beloved people; they have formed wicked designs, which are ripe for the most cruel execution against those who used to be under

and be not still, O God.

2. For lo, thine enemies make a tumult: and they that hate thee have lift up the head.

3. They have taken crafty counsel against thy people, and consulted against thy <sup>b</sup> hidden ones.

<sup>b</sup> *Hidden*, some interpret of the temple and sanctuary which they meant to plunder and ravage: however it is the same word which in the next ver. is rendered *cut off*, a beauty in the original which I have endeavoured to preserve in the paraphrase.

4. They have said, come, and let us cut them off from *being* a nation: that the name of Israel may be no more in remembrance.

5. For they have consulted together with one consent: they are confederate against thee.

6. The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarenes.

7. Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre.

8. Assur also is joined with them: they have holpen the

der thy protection, and to be regarded as thy hidden treasure.

Their resolution and their language has been, — come

on to vigorous action, and let us extinguish their name, and utterly subvert their civil constitution, that they never more be reputed a nation or kingdom.

This dreadful scheme is the effect of mature deliberation, unanimity, and a solemn covenant, entered into by different powers; not only to work our ruin, but extirpate thy temple and true religion.

The strong association and formidable army consists of *Idumeans* and *Ishmaelites* or *Arabians*: of *Moabites* and the posterity of *Abraham* by *Keturah*, or *Hagar*, even other *Arabians* who have joined the *Ishmaelites*.

The inhabitants of the city *Gebal* in *Phœnicia*; and the *Ammonites*, *Amalekites*, *Philistines*, with those former allies of ours the *Tyrians*.

The *Assyrians* also if not principals in the war, yet furnish

\* Literally *they have cut off a covenant* in allusion to the ancient rite of cutting a sacrificed bullock in twain, laying the parts on each side at a distance, by way of solemnly confirming a mutual compact or agreement, *Gen. xv. 9, 10, 17. Jer. xxxiv. 18, 19.*

SECT. 62.

PSALM

lxxxiii. 3.

SECT. 62.

PSALM

LXXIII. 8.

furnish subsidies for its prosecution: they have undoubtedly dispatched succours or auxiliaries to strengthen the *Moabites* and *Ammonites*.

9 Bring defeat confusion and perdition upon them, as thou didst formerly by *Gideon* upon the *Midianites*: as to *Sisera* the general, and *Jabin* the king of the *Canaanites*, by *Deborah* and *Barak* in the valley or near the brook *Kison*.

10 Who met with a complete overthrow and dreadful slaughter, in the country of *Endor* near *Tanaach* and *Megiddo*; where the battle was fought, and where their dead bodies lay in heaps like compost or dunghills to fatten the earth.

11 Let the fatal end of their princes resemble that of the two great *Midianites* *Oreb* and *Zeeb*, who were taken and slain: yea, the certain destruction of all their chiefs be like that of the two kings of *Midian*, *Zebah* and *Zalmunna* who fled, were taken prisoners and fell by the sword of the LORD and of *Gideon*.

12 The express language of whose hostile proceedings, with

the children of Lot. Selah.

9. Do unto them as unto the *Midianites*: as to *Sisera*, as to *Jabin*, at the brook of *Kison*:

10. Which perished at *Endor*: they became as dung for the earth.

11. Make their nobles like *Oreb*, and like *Zeeb*: yea, all their princes as <sup>d</sup> *Zebah* and *Zalmunna*.

12. Who said, let us take to ourselves the

<sup>d</sup> See *Judg.* vii. 25. viii. 21.



the <sup>e</sup> houses of God  
in possession.

with the flocks and herds SECT. 62.  
they have brought along with PSALM  
them is, let us make ourselves lxxxiii. 12.  
masters of this fertile coun-  
try; and settle ourselves in  
these pleasant places, appro-  
priated by Almighty God to  
his beloved people.

13. O my God,  
make them like a <sup>f</sup>  
wheel: as the stubble  
before the wind.

Eternal and unchangeable <sup>13</sup>  
God, who hast determined  
our habitation here, do thou  
in repeated violent attacks,  
as the wheel thrashes the  
sheaves and breaks the straw,  
crush and beat them to pie-  
ces: let them be scattered  
abroad, as the stubble chaff  
or dust in winnowing, is dis-  
persed before the wind.

14. § As the fire  
burneth the wood,  
and as the flame set-  
teth the mountains  
on fire;

As the fire kindled on or <sup>14</sup>  
near the threshing floor soon  
consumes them: and as the  
pointed flame in some eminent  
place rises to the utmost ve-  
hement till it has burnt them  
to ashes;

So

<sup>e</sup> Houses of God, some render, fields of the desert, or pas-  
tures of the wilderness, as the Jews commonly siled all land  
desert or wilderness that was untilld.

<sup>f</sup> Some render, like a wheel down a hill which rolls  
with the greatest precipitancy. Some, small motes and chaff,  
others threshing wheels.

§ Some understand this of another simile in which thorns,  
briars, &c. are burnt; likewise heath and shrubs on the  
mountains; but a judicious critick whom I follow, of burn-  
ing the stubble and chaff. The paraphrase on the ver. fol-  
lowing will connect with, and the sense be preserved in  
either interpretation. See Hammond in Loc.



SECT. 62.

PSALM

LXXXIII. 15.

So let thy judgments pursue as a driving tossing whirlwind; and as a sudden and sweeping hurricane throw them into the utmost consternation hurry and confusion.

16 As the standing corn through an extreme drougtiness of season is contracted and shrivelled, fill their faces with ignominy and meanness: that they may hereafter act with more piety and humanity: endeavour to understand, O Immutable and Eternal God, thy perfections and providence, and conform to the laws of true religion.

17 Or if they are too degenerate and savage to be converted. Let them be totally frustrated in their designs and expectations, and suddenly seized with the most terrible alarming fears and panicks: bring the greatest reproach upon them and complete destruction.

18 That in these exemplary punishments there may be exhibited standing admonitions; and by means of them all men may be led to acknowledge, that thou truly art what thy name JEHOVAH imports,

15. So persecute them with thy tempest, and make them afraid with thy storm.

16. Fill their faces with shame: that they may seek thy name, O LORD.

17. Let them be confounded and troubled for ever: yea, let them be put to shame, and perish.

18. That men may know, that thou whose name alone is JEHOVAH; art the most high over all the earth.

Ps  
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nac  
boft

2  
eth,  
eth  
of t  
hear

h  
or th  
Salem

imports, the self-existent and  
 supreme Being, independent  
 in thy perfection and univer-  
 sal in thy dominion.

SECT. 62.

PSALM  
 LXXXIII. 16.

## PSALM LXXXIV. SECT. LXIII.

*The beauty and excellence of the tabernacle. Pa-  
 thetick warm desires expressed to be present in  
 that holy place. The peculiar happiness of con-  
 stantly residing there: Next to that, of visits  
 thereto at the appointed solemnities. Prayer  
 for opportunities of this kind: and the certainty  
 of the divine favour to those who conscien-  
 tiously and uprightly observed them. Directed  
 to the master of musick to be performed on the  
 gath instrument; or to the tune Gittith or  
 wine-prefs. A psalm for the descendants of  
 Korah. The occasion involuntary absence from  
 publick social worship: and some suppose penned  
 by David when he fled from Absalom.*

PSALM LXXXIV. I.

**H**OW amiable  
 are thy taber-  
 nacles, O LORD of  
 hosts!

PSALM LXXXIV. I.

**L**ORD of earth and  
 heaven, how pleasingly  
 awful and inestimably de-  
 sirable is that sacred house,  
 where the symbols of thy  
 presence are kept, and the  
 solemnities of thy worship  
 duly performed!

SECT. 63.

PSALM  
 LXXXIV. 1.

2. My soul long-  
 eth, yea, even faint-  
 eth for the courts  
 of the LORD: my  
 heart and my flesh<sup>k</sup>  
 crieth

Having formerly enjoyed<sup>z</sup>  
 the unspeakable privilege, I  
 am in the utmost uneasiness  
 and my spirits quite exhausted,  
 with

<sup>k</sup> *Crieth out*, an allusion as is supposed to the jubilation  
 or the shout with which they went up to the feast at Jeru-  
 salem.

SECT. 62.

PSALM

LXXXIV. 2.

with impatient longing expectations for the happy time, when I shall be restored to the blessed courts of God's tabernacle: as in the greatest agony and misery, all that is within me utters the loudest out-cries, for a return of opportunities to pay my publick devotions to the living and true God.

crieth out for the living God.

3 This sad exile debars me of what is not denied to the fowls of the air—the sparrow finds sufficient room for an habitation: and the swallow convenient space for building a secure nest: laying her eggs and hatching her young, in buildings about the altars, where, LORD of all worlds, my ruler and preserver, acts of sacred worship are daily performed.

3. Yea, the <sup>i</sup> sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine <sup>k</sup> altars, O LORD of hosts, my king and my God.

4 Peculiarly happy must be their situation, who as thy domestick servants constantly attend on or perpetually reside

4. Blessed are they that dwell in thy house: they will be still praising thee. Selah.

<sup>i</sup> Sparrow, the original signifies any bird or fowl: and swallow according to Bochart the ring-dove or wild-pigeon; which flies very swiftly, and sometimes makes it's nest in high buildings.

<sup>k</sup> It has been observed, by Mede, Ignatius and others, that birds did not build in the roof of that part of the temple where the altar of incense stood, viz. just before the veil, Exod. xxx. 6. but in the trees which grew in the innermost court, where the altar of burnt-offerings stood, 2 Kings xvi. 14. Psal. xcii. 11, 12.

side in thy blessed tabernacle: SECT. 62.  
 their whole time will be de-  
 voted to celebrate thy per- PSALM  
 fection and providence. lxxxiv. 4.

5. Blessed is the man whose strength is in thee: in whose hearts are the ways of them.

Next to them, in a truly agreeable delightful state, wherever his dwelling, is that man, who confides in thy power and goodness and enjoys thy protection: who has it truly at heart, upon every returning festival, to provide the distant tribes with suitable roads and accompany them in their journeys to *Jerusalem*.

6. Who passing through the <sup>1</sup> valley of Baca, make it a well: the rain also filleth the pools.

Who chearfully leave all<sup>6</sup> their worldly cares, and not discouraged with what used to be the most incommodious part of the way, travel on a raised firm path through the shrubby rough valley of *Baca*; the water being drained into one

<sup>1</sup> Some render the moist and weeping, or the mulberry valley, which they drain and put the waters into a regular course, even where the rain covers the pools.

*Schmidius* interprets the last clause etiam benedictionibus operiet se Doctor. *Mudge*, even *Moreh* is clothed with ponds. And explains the whole passage. "How happy the man that feels himself invigorated by thee; that travels the roads that lead to *Jerusalem* with full bent of heart! he goes through the valley of *Baca* as full of spirit as if it was cheared with a fountain of waters, and *Moreh* as if it was filled with delicious ponds; [two desolate places he supposes, through which the road lay] he grows lustier as he walks; he appears before God in *Zion*." Some render, the God of Gods shall provide and take care of them.



SECT. 62.

PSALM  
LXXXIV. 6.

one course, or deep pits being dug to hold it; the rain also filleth the pools or largest cisterns, with sufficient plenty of this singular blessing, to quench their thirst and bathe their bodies.

7 As they proceed they grow stronger and stronger: and at length make a respectable honourable appearance before an Infinite Being in his sanctuary on mount *Zion*.

8 Most gracious Sovereign, regard my humble earnest supplications: vouchsafe an attentive ear and an efficacious answer, O thou especial defender and only God of the descendants of *Jacob*.

9 King of kings, and LORD of lords, be peculiar regardful of the head of our community; vouchsafe him thy constant protection, upon whom under thee our prosperity depends; preserve him from dangers, and favour all his laudable designs, whom thy providence hath exalted to this important station.

10 Above all things restore him to the enjoyment of religious privileges, and truly the

7. They go from strength to strength, every one of them in *Zion* appeareth before God.

8. O LORD God of hosts, hear my prayer: give ear, O God of *Jacob*. *Selah*.

9. Behold, O God, our shield, and look upon the face of thine anointed.

10. For a day in thy courts is better than a thousand: I had rather be a door-

<sup>m</sup> The *LXX.* and *Targum* seem to understand this not of the office of the *Nethinim* or door keepers, that were admitted

door  
house  
than  
tents

11.  
God  
shield;  
will g  
glory;  
will h  
from th  
upright

mitted  
sons th  
mercy  
n Wi  
intended  
good tha  
tarding  
swiftest  
earthly  
Vo



door-keeper in the house of my God, than to dwell in the tents of wickedness.

the most momentous advantages: Indeed I do so esteem them, and prefer one day devoted to the services of thy sanctuary, before a thousand spent in any imaginable condition of absence from them: and should rather choose in the most neglected abject state to lie at the threshold, gate, or entrance of God's palace; than to be caressed by the persons, and honoured with a seat in the most magnificent pavilions of worldly men or the wicked great.

SECT. 62.

PSALM

LXXXIV. 10.

11. For the LORD God is a sun and shield; the LORD will give grace and glory; no good thing will he withhold from them that walk uprightly.

For by the light of his truth the LORD GOD is our constant guide to solid happiness, and by his power and providence our certain guard from danger: the everlasting God will infallibly shew the kindest affection to his faithful worshippers, and exalt them to the highest dignity: nothing that is fitting accept-

mitted in; but of the condition of the *Lazars* or vilest persons that were shut out, or only allowed to lie and beg mercy at the entrance.

<sup>n</sup> *Withhold*, an elegant figure of speech where more is intended than expressed. Literally, *he will not stop any good that is approaching them*. He will be so far from retarding the progress, that he will urge forward, give the swiftest wings, or quickest dispatch to all ingredients of earthly happiness for men of integrity.

SECT. 86. able and beneficial, or that  
 can constitute true and lasting  
 felicity, will he refuse to or detain from them, who pay him rational and unfeigned homage; and in all respects act up to the rules of an inviolable integrity.

PSALM  
 lxxxvi. 11.

12 Truly blessed and completely happy, Almighty and immutable GOD, is the wise and good man, who in the stedfast obedience of thy laws secures thy never failing regard and protection.

12. O LORD of hosts, blessed is the man tht trusteth in thee.

# PSALM LXXXV.

*Peculiar national favours acknowledged. Further mercies implored. Expectations grounded on the divine goodness and faithfulness, of prosperity and the most distinguishing blessings. A psalm or hymn directed to the master of musick to be performed by the posterity of Korah. The occasion is supposed to be the restoration of the Jews from the Babylonish captivity.*

## PSALM lxxxv. 1.

SECT. 62. **M**OST gracious and ever-blessed GOD, thou hast shewed favour and mercy unto thy own dear country: thou hast repaired the ruined fortunes, reversed the heavy calamities and sufferings of the exiled descendants of Jacob, and

PSALM  
 lxxxv. 1.

## PSALM lxxxv. 1.

**L**ORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

5.  
 angry  
 ever?

• L  
 the ini

and restored them to the land SECT. 62.  
 thou promisedst to their fore-  
 fathers. PSALM

lxxxv. 1.

2. Thou hast °  
 forgiven the iniquity  
 of thy people, thou  
 hast covered all their  
 sin. Selah.

Thou hast in a great mea-  
 sure caused the punishments  
 and mischiefs brought upon  
 thy people for their iniquities  
 to cease; thou hast pardoned,  
 and buried in everlasting  
 oblivion all their numberless  
 errors and transgressions.

3. Thou hast taken  
 away all thy wrath:  
 thou hast turned *thy-*  
*self* from the fierce-  
 ness of thine anger.

As it were collecting them, 3  
 thou at once hast removed to  
 the greatest distance all thy  
 desolating providences: thou  
 hast turned them that threat-  
 ened, into a quite different  
 direction; or made the most  
 grievous and insupportable  
 of them wholly to cease, as  
 if they were disannulled or  
 had never existed.

4. Turn us, O  
 God of our salva-  
 tion, and cause thine  
 anger towards us to  
 cease.

Good God, who hast mer- 4  
 cifully free'd us from a most  
 galling yoke of tedious cap-  
 tivity, restore us in all re-  
 spects to our former happy  
 state: and so entirely abolish  
 all resentment, that not the  
 least mark or sign thereof  
 may remain.

5. Wilt thou be  
 angry with us for  
 ever? wilt thou  
 draw

Whatever the offences have 5  
 been that thou hast seen just  
 C c 2 reason

° Literally, *thou hast lifted up, bore and carried away*  
*the iniquity*, in allusion probably to the *scape goat*.

SECT. 62.

PSALM  
LXXV. 5.

reason to punish, is it possible thou shouldst always give tokens of thy displeasure? Wilt thou continue to all generations calamities, which are expressive of an inexorable wrath; and that tend to our destruction?

6 After our humiliation to the very dust, wilt thou not in mercy restore us to fresh life and vigour; that thy people may congratulate themselves upon their peculiar relation to thee, and celebrate thy loving-kindness?

7 Infinitely good God, make us instances to our entire satisfaction, of thy extraordinary clemency and beneficence; and graciously situate us in comfortable and prosperous circumstances.

8 I am solicitous to be acquainted what a most condescending and compassionate God and Father will declare concerning us; or what is fairly deducible from his perfections and the relation he stands in to us: which will doubtless be peace and the assurance

§ draw out thine anger to all generations?

6. Wilt thou not revive us again; that thy people may rejoice in thee?

7. Shew us thy mercy, O LORD, and grant us thy salvation.

8. I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

§ *Draw*, figurative expression taken from the bands or traces in which cattle are yoked: thus it is remarked on, *Job xxxviii. 31.* That winter seems drawing the flowers, verdure and all the bounties and pleasures of spring and summer to destruction.

assurance of all happiness to his beloved people, and to all good and pious men: upon this easy and reasonable condition, that notwithstanding they have too often done it, they never more do relapse; or are again chargeable with foolishness, impiety and wickedness.

SECT. 62.  
P S A L M  
LXXXV. 8.

9. Surely his salvation is nigh them that fear him; that glory may dwell in our land.

It may be fully depended on, that their hopes are not in vain, but his time of complete deliverance is every day and hour coming nearer and nearer them that maintain a religious virtuous character; that wealth and power dignity and authority, may again take up their residence in our late abandoned and desolate now restored and happy land.

10. Mercy and truth are met together; righteousness and peace have kissed each other.

The performance of promises or grant of all favours on God's part will be proportionable to the qualification on ours: his mercy will be conformable to the degrees of our truth and fidelity; and righteousness in our courses, be infallibly answered with regard and felicity in his dispensations.

11. Truth shall spring out of the earth: and righteousness

A general reformation shall prevail, and the sincerity of virtue



SECT. 62.

PSALM

LXXXV. II.

virtue grow in the proper  
 foil of good hearts to daily  
 greater strength and perfec-  
 tion; and the divine benigni-  
 ty, like the shining sun, shall  
 shed its influences on all the  
 productions of the earth,  
 whose fertility shall shew the  
 truth and reality of God's  
 promised blessing.

12 Yea, the all-powerful and  
 most bountiful God shall  
 vouchsafe a regular and honest  
 industry every thing that is  
 truly beneficial or desirable:  
 and in the most agreeable  
 • pleasing manner our land shall  
 produce an abundant susten-  
 ance both for man and beast.

13 We shall walk before him  
 in the sincerity of our obe-  
 dience; and this will place  
 us in the good way where he  
 makes the most ample and  
 liberal returns of mercy and  
 favour: or universal righ-  
 teousness is falling in with  
 the course of providence, and  
 proceeding in that very path  
 which he himself is pleased to  
 walk in and to strew with  
 blessings.

teousness shall look  
 down from heaven.

12. Yea, the LORD  
 shall give *that which*  
*is good*: and our  
 land shall yield her  
 increase.

13. Righteousness  
 shall go before him:  
 and shall set us in  
 the way of his steps.

## PSALM LXXXVI. SECT. LXIII.

*Peculiar necessity, entire confidence and constant supplication, with the divine everlasting goodness, pathetically urged in order to procure favour and mercy. The Almighty Being supreme and unrivalled in all perfection. To be acknowledged and obeyed by all nations for his wondrous works. His sacred teaching requested. Gratitude expressed. Protection and compassion earnestly implored. An affectionate arbitrating address, or pleading tender supplication of David: as is supposed, when he was under affliction and persecution, either from Saul or Absalom.*

PSALM lxxxvi. 1.

**B**OW down thine ear, O LORD, hear me: for I *am* poor and needy.

2. Preserve my life, for I *am* holy: O thou my God save thy servant, that trusteth in thee.

PSALM lxxxvi. 1.

**O** Thou supremely great SECT. 63.  
and good Being, in  
whose just estimate innocent PSALM  
affliction is a powerful re- lxxxvi. 1.  
commendation and virtuous  
misery truly sacred; now lend  
a kind ear and vouchsafe a  
most gracious answer to me,  
for I am extremely neces-  
sitous and distressed.

Protect and bless me, O <sup>2</sup>  
thou GOD of *Israel*, for I am  
of the number of those cir-  
cumcised descendants of faith-  
ful *Abraham*, who worship  
and serve thee, and whom  
thou hast promised to have  
under thy especial protection;  
I call upon thee as my GOD,  
and beseech thee to preserve  
thy

SECT. 64 thy servant who is devoted  
 to thy fear and trusteth in  
 thy truth and faithfulness.

PSALM  
 lxxxvi. 2.

3 Deny me not thy regard  
 and effectual succour, O thou  
 only foundation of all exist-  
 ence and happiness: for I  
 am constant and most impor-  
 tunate with thee for obtaining  
 them.

3. Be merciful  
 unto me, O LORD:  
 for I cry unto thee  
 daily.

4 By thy kind assistance pro-  
 duce peace and joy in the  
 restless troubled heart of thy  
 faithful servant: for all my  
 hopes rely on the support of  
 thy power and providence.

4. Rejoice the  
 soul of thy servant:  
 for unto thee, O  
 LORD, do I lift up  
 up my soul.

5 And notwithstanding my  
 own unworthiness, I am en-  
 couraged to do this from thy  
 unparalleled goodness and  
 experienced mercy: thou art,  
 I am an instance and it will  
 always be uppermost in my  
 thoughts, most ready and  
 willing to pity spare and  
 pardon, all who implore thy  
 compassion and favour.

5. For thou, Lord,  
 art good and ready  
 to forgive: and  
 plenteous in mercy  
 unto all them that  
 call upon thee.

6 In this particular extremi-  
 ty, ever-blessed God, vouch-  
 safe my most zealous plead-  
 ings a kind acceptance: suffer  
 not a word to be lost nor  
 return unregarded, of my  
 affectionate tender request for  
 thy speedy succour.

6. Give ear, O  
 LORD, unto my  
 prayer: and attend  
 to the voice of my  
 supplication.

I cannot

7. In the day of trouble I will call upon thee: for thou wilt answer me.

I cannot but, in the gloomy SECT. 64.  
dismal day when insuperable PSALM  
difficulties surround me, address thee as the especial opportunity for thy power to be signalized and thy promise performed: and it being agreeable to thy declarations and usual proceedings, do assure myself that thou wilt seasonably and effectually answer. LXXXVI. 7.

8. Among the gods *there is none* like unto thee, O LORD; neither *are there any works* like unto thy works.

In this and all other respects I esteem myself to be honourably distinguished from all absurd worshippers of false gods: those works of men's hands cannot afford relief, they must not enter the lists with thee the supreme Being: neither have deified heroes, the greatest earthly powers, nor even angelick hosts, ever been able to exhibit such amazing proofs of undoubted excellence and sovereign authority as thou hast done.

9. All nations whom thou hast made, shall come and worship before thee, O LORD: and shall glorify thy name.

From duly attending to them, surely the time shall come, Great LORD of the universe, when all nations, alike thy production, shall forsaking these vanities, in rites of homage and acts of obedience, confess thy name and ascribe to it all possible praises. This

SECT. 64.

PSALM  
LXXXVI. 10.

This is no more than their indispensable duty, for thou art inestimably good, in the highest degree great, and with infinite ease performest what is astonishing and unfathomable by a skill, and impracticable by a power less than thy own: thou indeed art God to all purposes and exclusive of all pretenders.

11. GOD of all wisdom instruct me fully in that right course of virtuous obedience which leads to perfection and happiness; it is my great desire to be acquainted with, and established in the regard of moral truth and righteousness: engage the very bottom of my heart and my whole soul, to do honour to thy name, keep thy laws; and with the utmost solicitude of a true sincerity avoid ever offending thee.

12. On account of this most important of all favours, most gracious GOD, I will express in the highest strains my unfeigned gratitude: and so long as I can reflect or think will celebrate thy bounty and goodness.

13. I can never forget it, nor reckon that I can be sufficiently

10. For thou art great, and doest wondrous things: thou art God alone.

11. Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12. I will praise thee, O LORD my God with all my heart: and I will glorify thy name for ever more.

13. For great is thy mercy toward me: and thou hast delivered



delivered my soul  
from the <sup>p</sup> lowest  
hell.

ly thankful for thy unspeak-  
able mercy, in not cutting  
me off in my sins; nor assign-  
ing me, as I truly deserved,  
a place and portion with wick-  
ed souls in the most dismal  
part of the separate state.

SECT. 64.

PSALM  
LXXXVI. 13.

14. O God, the  
proud are risen a-  
gainst me, and the  
assemblies of violent  
*men* have sought  
after my soul, and  
have not set thee be-  
fore them.

At this present time, I am <sup>14</sup>  
in the utmost need of thy  
special regard, for the impe-  
rious and arrogant stand up  
to oppose me: assemblies of  
formidable terrible men, are  
seeking occasions and pre-  
texts to kill me: neither have  
they any thing of religious  
restraint to prevent it, for  
they have not the least regard  
to thee, nor to thy laws of  
equity or mercy.

15. But thou, O  
LORD, art a God  
full of compassion,  
and gracious: long  
suffering, and plen-  
teous in mercy and  
truth.

Under this and all other <sup>15</sup>  
affliction, it is my only sup-  
port, that thou all presiding  
Deity, art a sovereign whose  
nature inclines thee to the  
tenderest compassion, who de-  
lights to shew favour: long  
deferrest the most just resent-  
ment, and multipliest in-  
stances of an amazing bene-  
ficence, steady truth, and  
inviolable faithfulness.

O return

<sup>p</sup> *Lowest hell*, Hammond interprets *abyss of dangers* —  
*Peters* more probably, [understanding the whole psalm as  
the language of a sincere penitent, who has experienced  
the divine mercy in the forgiveness of his sins] of the *lower*  
or *inferior sheol*, or the place of *sheol* the common receptacle  
of souls, destined to bad ones. *Crit. Diff.* p. 358.

SECT. 64.

PSALM  
LXXXVI. 16.

O return with the kindest aspect of thy good providence, and deal graciously with me: inspire him who is devoted to thy service with renewed strength and invincible vigour; and preserve him who is as absolutely thy property, as a slave born of his bondwoman is that of his master.

17 In what way is expedient, by some undeniable token in my favour, give full conviction that thou art on my side, to the disappointment and confusion of mine enemies: force them to acknowledge that it is unquestionable, thou assistest my weakness and wipest up my tears.

16. O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid.

17. Shew me a token for good, that they which hate me may see it, and be ashamed: because thou LORD, hast holpen me, and comforted me.

## P S A L M LXXXVII.

*The ground-work strength and magnificence of the city Jerusalem. The place of divine residence; and object of human admiration. Remarkable for eminent persons born in it. A psalm, ode or song to be performed by the descendants of Korah.*

P S A L M lxxxvii. 1.

SECT. 64.

PSALM  
LXXXVII. 1.

THE ground, support or strength of the divine constitution and government of the Jews, is very obviously situated in the holy mountains upon which  
Jeru-

P S A L M lxxxvii. 1.

HIS foundation is in the holy mountain.

*Jerusalem* and the temple stand. SECT. 64.

PSALM  
LXXXVII. 1.

2. The LORD loveth the 4 gates of Sion, more than all the dwellings of Jacob.

From placing there the emblems of his presence, it is very manifest that the Almighty preferreth worship offered him by large assemblies in that particular portion of space, before all other parts which are inhabited by the children of *Israel*.

3. Glorious things are § spoken of thee, O city of God. Selah.

Advantages that render a town truly respectable and important, as numbers wealth and power with extraordinary privileges are declared belonging to thee; O thou city which art peculiarly appropriated to the true God, and most eminently distinguished by his symbols residing within thy lofty towers.

4. I will make mention of Rahab, and Babylon, to them that know me: behold, Philistia, and Tyre with Ethiopia: this *man* was born there.

Memorials of *Egyptian* chiefs and *Babylonish* personages shall be transmitted, and compared with principal men of *Jewish* extraction, greatly to the honour of the latter: it shall be remarked of

4 By *gates* here some understand, houses of learning or schools for education, with which *Jerusalem* is said greatly to have abounded.

§ *Mudge* remarks, that as it was usual at the foundation of cities, by auguries, or otherwise to observe the will of the Gods; so here the author says that God had pronounced glorious things upon this rising city. The abrupt beginning as he styles it, of the first ver. he supposes spoken immediately upon laying the first stone.

SECT. 64. of *Philistia, Tyre and Arabia,*

PSALM  
LXXXVII. 4. that one or two very extraordinary men took their birth there.

5 Whereas of *Zion* it shall be related to all posterity, that it gave rise to the most celebrated persons and the greatest number of them; so that a citizen thereof shall be a title of distinction: and its noblest prerogatives are that the most high God was its original founder, and ever will be its certain and immovable supporter and guardian.

6 When the great LORD of all shall recite his sacred records of all the generations of mankind, he shall fix a particular mark on the few worthies that this or that place gave birth to, and whose exalted merit raised them to an immortality of fame: the truly excellent from whatever quarter shall not be forgotten.

7 In proportion as they have distinguished themselves they shall moreover be celebrated; their enterprizes sung and played to, and their heroick virtue highly applauded: especially the eminent inhabitants of mount *Zion*, shall appear to have been a constant

5. And of *Sion* it shall be said, this and that man was born in her: and the highest himself shall establish her.

6. The LORD shall count when he writeth up the people, *that this man was born there.* Selah.

7. As well the fingers as the players on instruments *shall be there:* all my springs are in thee.

stant succession; the greatest numbers; and to have far exceeded all others, for obeying and adoring the Almighty Being, as the fountain of all existence perfection and happiness.

SECT. 64.  
P S A L M  
LXXXVII. 7.

## P S A L M LXXXVIII. SECT. LXV.

*Complaint under heavy affliction. Its particular circumstances described. Death and its terrors approaching, and all human consolations flying. A psalm or ode directed to the musick master, to be performed by the descendants of Korah, upon wind-instruments and sung to. The tune Maschil or instruction of Heman the Ezrahite.*

P S A L M LXXXVIII. I.

**O** LORD God of my salvation,  
I have cried day and night before thee.

P S A L M LXXXVIII. I.

**A** Lmighty and Everlasting GOD, from whom alone deliverances and all blessings proceed; without intermission of day or night I have solicited thy regard, raised the loudest outcries for immediate succour.

SECT. 65.  
P S A L M  
LXXXVIII. I.

Let

\* *Heman the Ezrahite and Ethan the Ezrahite* were some of the posterity of *Zerah*, 1 *Chron.* ii. 6. a family that were eminent for wisdom. And *Bishop Patrick* seems to think, they composed hymns in their captivity where they were treated most cruelly and miserably: the former probably thrown into a dungeon or dark prison. The *Jewish Arab.* interprets this psalm to be *David's*, delivered to the sons of *Korah* to play on instruments, and the sons of *Heman* to answer with their voices.



SECT. 65.

PSALM  
LXXVIII.2.

Let my constant and most importunate supplications meet with a gracious audience; make it appear in my relief, that my exerted vehement voice of a most miserable lamentation is truly heard and answered.

2. Let my prayer come before thee: incline mine ear unto my cry.

3 My affliction grows beyond my utmost strength to endure; and my life touches upon the confines of a separate state, and seems entered on that unknown but endless being.

3. For my soul is full of troubles: and my life draweth nigh unto the grave:

4 The matter is settled, as most people think, and my case desperate; so that they consider me in the light of one who has taken leave of every thing in this world, and is going down apace into the silent grave: I am properly compared to a man who has not strength left either to sustain or remove the burden he groans under; nor any one that is able and willing to assist him.

4. I am counted with them that go down into the pit: I am as a man that hath no strength.

5 Discharged from all sublunary affairs, and unconnected with

5. \* Free among the dead, like the slain that lie in the grave,

\* *Free or let loose among the Rephaim, giants of uncertain original, or wicked great who perished at the deluge. The latter clause of the foregoing ver. Mudge renders, I am become as a man that hath no substance, i. e. meer shadow without solidity, such as the dead are described.*

grave, whom thou rememberest no more: and they are cut off from thy hand.

with all persons but those who have departed this life; like the slain in battle whose dead bodies rest in their sepulchres, whom thou no longer retainest in the register of the living, or who are wholly erased from the book of life: and they are removed from thine earthly dominion and providential government, in the manner that living men receive good or evil at thy hand, to be either distressed or prospered.

SECT. 65.

PSALM  
lxxxviii. 5.

6. Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thou hast separated and determined me to the nethermost dungeon, the dry pit or grave of those who are under ground; to utter privacy oblivion and obscurity, even to the bottom of the deepest pit or most dark dungeon.

7. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thy dreadful hot displeasure presseth hard upon me; and thou hast afflicted and distressed me with such a succession of calamities, as if I had been dashed and broken with the utmost violence of high-flowing waves or mountainous billows.

8. Thou hast put away mine acquaintance far from me: thou

As to any succour and assistance, my former acquaintance are by the reverse

SECT. 65. in my circumstances removed  
 to the greatest distance and  
 shyness of behaviour: on this  
 account, like an idol or leper  
 they have me in the greatest  
 abhorrence: I am in a most  
 unnatural and disagreeable  
 state of confinement, that it  
 is not in my power by any  
 means to depart from it, nor  
 recover my liberty.

PSALM  
 lxxxviii. 8.

thou hast made me  
 an abomination unto  
 them: I am § shut up,  
 and I cannot come  
 forth.

9 Mine eyes wear a most  
 mournful languishing aspect,  
 and are ready to fail me by  
 reason of the extremity of  
 my affliction and misery: all  
 the day long, O LORD, I  
 have raised the loudest out-  
 cries to thee for help: in the  
 most devout and ardent sup-  
 plications I have spread out  
 my hands before thee.

9. Mine eye mourn-  
 eth by reason of af-  
 fliction; LORD, I  
 have called daily  
 upon thee, I have  
 stretched out my  
 hands unto thee.

10 Wherefore shouldest thou  
 defer it till I shall be no  
 more? Is there any posthu-  
 mous assistance to be expect-  
 ed? Wilt thou exert a kind  
 of creative miraculous power  
 to raise a person from the  
 dead? Shall the *Rephaim* the  
 ancient giants or the wicked  
 who perished at the flood,  
 ever enjoy a resurrection to  
 happi-

10. Wilt thou  
 shew wonders to the  
 dead? shall the dead  
 rise and praise thee?  
 Selah.

§ An allusion probably to persons confined for leprosy,  
 which rendered them subjects of abomination to their  
 friends.

happinefs; and to praife thee  
that thou haft loofed their  
adamantine chains?

SECT. 65.

PSALM

LXXXVIII.

10, 11.

11. Shall thy  
loving kindnefs be  
declared in the  
grave? or thy faith-  
fulnefs in destruc-  
tion.

Is the filent grave a place  
where thy extraordinary  
goodnefs and mercy can be  
fuitably celebrated? or thy  
truth and faithfulness, in a  
fituation of nothing but ruin  
and destruction.

12. Shall thy won-  
ders be known in  
the dark? and thy  
righteoufnefs in the  
land of forgetfulnefs.

Can the aftonifhing dif-  
plays of thy wifdom and  
Omnipotence be rendered  
illuftrious and glorious in  
the total darknefs of a gloomy  
grave? and thy equity and  
bounty openly acknowledged  
in a land, where the memory  
ceafes, obligations no longer  
bind, but all relations and con-  
nections are wholly diffolved  
and buried in entire oblivion.

13. But unto thee  
have I cried, O  
LORD, and in the  
morning fhall my  
prayer prevent thee.

But I have cried to thee,  
O my God and Father, for  
help in the greateft diftrefs;  
and at the earlieft dawn of  
morning fhall my moft zea-  
lous pleadings and pathetick  
fupplications, meet thee to im-  
plore thy favour and mercy.

14. LORD, why  
calleft thou off my  
foul? why hideft  
thou thy face from  
me.

Why, moft gracious LORD  
and maker, doft thou reject  
me and all I can offer in my  
own behalf as offensive and  
deteftable? on what account,  
as hiding thy face from and  
D d 2 unwilling



SECT. 65. unwilling to see me, dost  
 thou not shew me the least  
 regard?

PSALM  
 lxxxviii.

14.

15 My condition is extremely  
 distressful and melancholy:  
 the hurry and tumult agita-  
 tion and confusion of my  
 thoughts are like the agonies  
 of dissolution: and such truly  
 are the terrors I endure, or  
 the dangers I have to en-  
 counter as non plus all my  
 wits, and leave me in the ut-  
 most uncertainty what to do,  
 or which way to take.

16 Thy visible dreadful dis-  
 pleasure, in a series of the  
 heaviest calamities, like a  
 violent inundation over-  
 whelmeth me: the horrors  
 which have transfixed my  
 heart, in the most miserable  
 manner destroy me.

17 As roaring torrents of a  
 general deluge, they con-  
 tinually attack and surround  
 me: I am so hemmed in and  
 bound up with complicated  
 distresses as drives me to the  
 greatest extremities: there is  
 no way to escape, and I am  
 not able to conflict with them.

15. I am afflicted  
 and ready to die  
 from my<sup>t</sup> youth up:  
 while I suffer thy  
 terrors I am dis-  
 tracted.

16. Thy fierce  
 wrath goeth over  
 me thy terrors have  
 cut me off.

17. They came  
 round about me  
 daily like water,  
 they compassed me  
 about together.

These

נער Sometimes signifies *youth* from the various mo-  
 tions and tossings of that active state; but here most na-  
 turally, agitations, solings and hurry.



18. Lover and friend hast thou put far from me, and mine acquaintance into <sup>u</sup> darkneſs.

THEſe deplorable circum-  
ſtances have moreover eraſed  
all ſentiments of pity or hu-  
manity from the minds of  
my profeſſed friends, neareſt  
neighbours or deareſt kind-  
red: my moſt intimate ac-  
quaintance care not to come  
near, hide themſelves from  
ſeeing me.

SECT. 59.

PSALM

LXXXVIII.

65.

P S A L M LXXXIX. SECT. LXVI.

*God's goodneſs and faithfulneſs celebrated. His covenant with David reſpecting himſelf; the ſucceſſion of the Iſraelitiſh kingdom in his line, with the extraordinary advantages derived from it. The moſt exalted homage due to God: as ſupreme, unrivalled, and omnipotent; the un- controlled ruler and univerſal Creator, as moſt juſt and true. The happineſs of ſub- jection and religious obedience, Ver. 1—19. To be ſet to the tune Maſchil or an inſtructive ſong of <sup>w</sup> Ethan the Ezrahite. The occaſion ſome national affliction, and probably the Baby- loniſh captivity.*

P S A L M lxxxix. 1.

P S A L M lxxxix. 1.

I Will ſing of the  
mercies of the  
LORD for ever: with  
my mouth will I  
make

WITH pleaſure atten-  
tion and the higheſt  
admiration, I will for ever  
D d 3 celebrate,

SECT. 66.

PSALM

LXXXIX. 1.

<sup>u</sup> Literally, *an obſcure dark place, lurking hole, or hiding place to my acquaintance, i. e. they ſkulked and hid them- ſelves, leſt he ſhould ſee them, requeſt their help or im- plore their pity.*

<sup>w</sup> Though *Heman* and *Ethan*, *Chalcol* and *Darda* are men- tioned as eminent perſons for learning, 1 *Kings* iv. 30. 31. yet

SECT. 66.

PSALM

LXXXIX. 1.

celebrate, in the most devout and thankful songs, the extraordinary favours and mercies, which a most beneficent God hath vouchsafed us: with proper expressive acknowledgments thereof, I will declare the faithfulness of thy promises; or the certainty of their performance, to all the future successive generations of mankind.

make known thy faithfulness to all generations.

2 For I have always said and am fully persuaded, that whatever has the solid foundation of thine unchangeable kindness and benevolence to rely upon, like the strongest building, raised in the most regular manner and firmly constructed, shall improve and be established throughout all ages: the sanction of thy truth and faithfulness is abundant confirmation, that it shall rise and shine in strength and magnificence, to the highest elevation of the starry heavens.

2. For \* I have said, mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 The following exprefs declaration is a pregnant standing instance — I have, faith the

3. I have made a covenant with my chosen, I have sworn unto David my servant.

yet *Maschil of Heman* and *Maschil of Ethan* seem most probably resolved into the name of tunes.

\* *I have said*, is supposed by some to belong to the Almighty not to the psalmist.

the most high God, freely bestowed and most solemnly assured, a grant of favour to him whom I have selected from among mankind, as the choicest and the best; I have obliged myself by oath or adjuration truly to perform it, unto *David* my professed worshipper and faithful servant.

SECT. 66.  
PSALM  
lxxxix. 3.

4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Thine off-spring to the latest posterity have I settled so succeed thee in power and dominion; and will maintain to them the opulence and honour of thine enlarged and truly illustrious throne, from father to son in the same line, throughout all generations. It shall infallibly be done, neither will I ever revoke it.

5. And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

And whatever wonders of power are expedient to accomplish this promise, shall certainly be performed to the admiration of the heavens, and all the powers therein: thy faithfulness shall also be celebrated in the largest assemblies of men devoted to thy fear and service.

6. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be

For who from among the heavenly intelligences can rank in state with, or equal in perfection to the Immense

SECT. 66

PSALM

lxxxix. 6.

Jehovah? Who from their assemblies, much less out of the families of the greatest mortals, those Gods below, will contest it for pre-eminence with the Immutable and Eternal Deity?

be likened unto the Lord?

7 The tremendous majesty of the most high God, is not to be approached without the profoundest reverence, by the solemn assemblies of the holy and righteous: and an awful distance observed, with the lowest submission and veneration in them that minister at his altar, or stand waiting in his presence to perform his pleasure.

7. God is greatly to be feared in the assembly of the saints: and to be had in reverence of all *them* that are about him.

8 O thou amazing Being who presides over this earth and marshallest the hosts of heaven, who can contest it with thy Omnipotence? or compare to thy faithfulness to thy promises which is most sacred and inviolable.

8. O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 With a sovereign authority, as thine absolute slaves thou commandest the prouddest billows of the most boisterous sea: when they swell foam and roar, and are ready to overflow their banks, thou gently soothest or sharply chidest them into the profoundest calm.

9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

Like



10. Thou hast broken Rahab in pieces, as one that is <sup>2</sup> slain: thou hast scattered thine enemies with thy strong arm.

Like a complete swordf-  
man his unskilled or feeble  
antagonist, with infinite ease  
hast thou crushed and de-  
molished the haughty *Pha-  
raoh* and his whole *Egyptian*  
host: thy invincible power  
hath quickly dispersed thine  
enemies.

SECT. 66.

PSALM  
LXXXIX. 10.

11. The heavens  
*are* thine, the earth  
also *is* thine: *as for*  
the world, and the <sup>a</sup>  
fulness thereof, thou  
hast founded them.

The magnificent and illust-  
rious heavens are thy ob-  
sequious subjects: the solid  
earth is likewise thy forma-  
tion and entirely dependant  
on thee: the whole habitable  
creation, and all that multi-  
plicity and amazing variety  
of productions wherewith it  
is replenished, owe to thee  
its original ground-work and  
stability, with all their strength  
and vigour.

12. The north  
and the <sup>b</sup> south thou  
hast created: Tabor  
and

From north to south are <sup>12</sup>  
everywhere visible effects of  
thy

<sup>2</sup> The *Egyptian* monarch could not so properly be said  
*to be broken in pieces as one that is slain*, for he actually was  
that one who was slain or drowned; but the words may  
be rendered, *as a sword's-man, hero or soldier, thou hast*  
*broken, &c.* See Kennicot Diff. on 1 Chron. xi. &c. p. 109.  
But Mudge explains, thou trodest under foot the pride of  
the *Egyptian* crocodile, with as much ease as one treads  
upon the carcase of a man slaughtered in the field of battle:

<sup>a</sup> *Fulness*, signifies the multitude collection or great con-  
gregation of inhabitants, destitute whereof the earth or  
world would be reckoned empty.

<sup>b</sup> *South*, literally right hand, because when they looked  
east, which *Jews* reckoned themselves obliged to do when  
they prayed, the south was on that hand. Thus the two op-  
posite



SECT. 66. thy amazing Omnipotence;  
 from east to west all things  
 derive from thee their virtue  
 and glory; and shall unite  
 their loudest voice to cele-  
 brate thy praises.

PSALM  
 lxxxix. 12.

and Hermon shall  
 rejoice in thy name.

13 There is the utmost match-  
 less force belonging to thy  
 power: its efficiency is so full of  
 vigour as certainly to prevail:  
 and its determined resolute  
 agency cannot but issue in  
 whatever pleases thee of con-  
 quest and triumph.

13. Thou hast a  
 mighty arm: strong  
 is thy hand, and high  
 is thy right hand.

14 Nevertheless a moral recti-  
 tude conducts all thine exer-  
 tions and administrations;  
 an impartial equity is the im-  
 moveable foundation of thy  
 throne of supremacy: and  
 wherever thy providence ap-  
 pears in a manner that is most  
 acceptable to thyself, there  
 displays of faithfulness and  
 the greatest goodness are cer-  
 tain to meet us; to direct the  
 proceeding and always lead  
 the way.

14. Justice and  
 judgment are the  
 habitation of thy  
 throne: mercy and  
 truth shall go before  
 thy face.

15 In the true way of life and  
 happiness is that obedient  
 grateful

15. Blessed is the  
 people that know  
 the joyful sound:  
 they

posite mountains *Tabor* and *Hermon* must be interpreted  
 east and west. *Univ. Hist.* Vol. II. p. 401. *Mudge*  
 renders, *Tabor* and *Hermon* situated in the west and east  
 owe all their pride and bloom to thy hand.

\* *Joyful sound*, the word signifies any *unusual shout* or  
*loud sound*, for joy, *Psal.* xxvii. 6. as at vineyard work,  
*Isai.*

they shall walk, O  
LORD, in the light  
of thy countenance.

grateful people, who in the solemnities of divine worship properly and acceptably commemorate GOD's favours and blessings: they will be careful regularly to observe all thy precepts, and they cannot fail, most bountiful LORD, of enjoying thy perpetual conduct, and the perfection of felicity.

SECT. 66.

PSALM  
lxxxix. 15.

16. In thy name  
shall they rejoice all  
the day: and in thy  
righteousness shall  
they be exalted.

Under thy protection, and in contemplating thy works and ways they shall see occasion to be ever chearful pleased and joyful: and in relying upon thy truth and goodness experience that they are promoting their own advantage, greatest power and highest dignity.

17. For thou art  
the glory of their  
strength: and in thy  
favour our horn shall  
be exalted.

For whatever they can pretend to of strength, firmness or prevalence thou hast accommodated and adorned them with: and if we can only conciliate thy kind acceptance and favourable regard, it follows of course that we shall rise to importance honour and independency.

For,

*Isai. xvi. 10.* for an engagement or victory; blowing of trumpets on solemn occasions, *Lev. xxiii. 24.* and here probably sacred publick festivals to congratulate extraordinary favours of providence. *Castellio* renders, *happy is the people that knows how to praise and celebrate thee.*

SECT. 66.

PSALM  
lxxxix. 18.

For, entirely from the providence and gracious influence of the supreme Being upon our designs and endeavours, proceeds our assurance of being guarded and secured from all enemies and dangers: and from the appointment unction or designation by the holy one of *Israel*, of him to that office, we receive our monarch or ruler who is as his vicegerent to protect and defend us.

18. For the Lord is our defence: and the <sup>d</sup> holy one of *Israel* is our king.

## S E C T. LXVII.

*A prophetick vision concerning David, or an extraordinary designation of him to royalty. His qualifications. The divine establishment and protection of him. The destruction of his enemies. The enlargement of his territories. His support under difficulties. His exalted dignity. The perpetuity of blessings to his descendants. If they degenerated their correction: yet the performance of God's promises certain. Present dispensations seemingly repugnant to those promises: and publick affairs in a most calamitous state. Expostulations, and earnest prayers for a change in them. Doxology.*

PSALM lxxxix. 19.

PSALM lxxxix. 19.

SECT. 67.

PSALM  
lxxxix. 19.

WHENCE once more thou wast pleased to enter

Then thou spakest in vision to the holy one, and saidst,

<sup>d</sup> *Holy one*, whether the prophet *Samuel* is not meant, who though he was not strictly speaking a king yet was gover-

saidst, I have laid help upon *one that is* <sup>e</sup> mighty: I have exalted *one* chosen out of the people.

enter into peculiar engagements for the protection of thy people, then thou declaredst, by an extraordinary way of communicating intelligence, to thy holy prophet *Nathan* in the following ever memorable expressions— I have given your help and succour in charge to one who is eminently qualified with abilities, with virtue and piety to execute the important commission: I have raised up a young man to be invested with this authority, who is in all respects worthy of it compared with the whole body of my people.

SECT. 67.  
P S A L M  
LXXXIX. 19.

20. I have found David my servant: with my holy oil have I anointed him.

Whatever is wanting for <sup>20</sup> a governour I have found sufficiently possessed by *David*, who will be under my direction and subservient to my purposes: in the usual form of anointing with oil set apart for that intent, I have constituted him king and ruler.

To

governour of *Israel*: and the reign of *Saul*, because it was attended with some unfavourable circumstances, industriously passed over.

<sup>e</sup> *Mighty*, as *David* was not at this time otherwise remarkable, the *Chald. Paraph.* renders *eminent in the law*, referring to his virtue and piety. See 2 *Sam.* viii.

<sup>f</sup> *Oil* mixed with vermillion and applied only to anointing kings, priests, prophets and sacred things.



SECT. 67.

PSALM  
LXXXIX. 21.

To whom I have further settled and unalterably determined, the continuation of my support and protection; so long as he is prudent and obedient they shall never desert him: my concurrence and providence shall likewise strengthen and animate him to resolve with steadiness, and act with an invincible courage and magnanimity.

22 The enemy shall not be able by either power or policy to gain advantage over him: nor under any imaginable pretext, shall the most corrupt designing and perverse of mankind, have it in their power so to harass and distress him, that he shall not in due time extricate himself.

23 And as a pot that is broken or olives bruised, I will crush before his face his troublesome adversaries; like one that strikes his foot against a stone, and stumbles and falls, I will overthrow, and inflict diseases and calamities, on them who have no regard or favour for, but utterly hate him.

24 But my most punctual fidelity in keeping my promises, and my extraordinary kind-

21. With whom my hand shall be established: mine arm also shall strengthen him.

22. The enemy shall not exact upon him: nor the son of wickedness afflict him.

23. And I will beat down his foes before his face, and plague them that hate him.

24. But my faithfulness and my mercy shall be with him: and in my name shall



shall his horn be ex-  
alted.

kindness shall attend him for SECT. 67.  
his safety, and entire happi-  
ness: and in his connexion PSALM  
with worship of, and obedi- lxxxix.24.  
ance to me he shall conti-  
nually advance in wealth and  
power, authority and dignity.

25. I will fet his  
hand also in the sea,  
and his right hand  
in the rivers.

I will greatly enlarge his 25  
dominions; which shall ex-  
tend on his left hand to the  
*Mediterranean* sea, and on  
his right to the *Euphrates*,  
*Tygris* and other considerable  
rivers.

26. He shall cry  
unto me, thou *art*  
my father, my God,  
and the rock of my  
salvation.

As related to and affec- 26  
tionately concerned for him,  
in his affliction he shall freely  
ask my as ready succour,  
saying,—O my gracious Fa-  
ther, my most high God,  
and the foundation of my  
safety and prosperity — I can  
never doubt of thy goodness  
and power; or their exertion  
for my well-being and hap-  
piness.

27. Also I will  
make him *my* first-  
born higher than the  
kings of the earth.

In return for this filial 27  
duty, and impressive grate-  
ful sense of his immediate  
and entire dependance, I will  
distinguish him with all the  
dignity and privileges of a  
first-born son: and will truly  
exalt him above all other  
earthly potentates.

That

SECT. 67.

PSALM  
LXXXIX. 28.

That extraordinary favour which I design him shall moreover be exhaustless, I will continually be in the kindest acts manifesting and ever keep in store greater degrees of it; and amidst all other instabilities and vicissitudes, the promises of that engagement I have entered into with him, shall be unalterably steadfast and punctually performed.

29 His family and latest posterity, proceeding in the same regular courses, shall be established upon an unshaken and immoveable foundation; and the government remain in his line through a succession of duration like that of the heavenly revolutions, or the endless ages of eternity.

30 But if, as all men are liable to degenerate, his off-spring leave off the practice of my laws; and in their private conduct or publick administrations, are not constant in observing those most equal and just rules I have prescribed them;

31 If through a faulty negligence and unfaithfulness, those reasonable expedients of virtue and piety, my positive

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29. His seed also will I make *to endure* for ever, and his throne as the days of heaven.

30. If his children forsake my law, and walk not in my judgments;

31. If they break my statutes, and keep not my commandments;

tive institutions are violated by them; and they do not concern themselves to observe my standing precepts of everlasting truth and righteousness :

SECT. 67.

PSALM  
LXXXIX. 31.

32. Then will I visit their transgression with a rod, and their iniquity with stripes.

I am bound by no promises to connive at their wrong behaviour; I will certainly animadvert on and punish to reclaim them from their prevarications; and apply a proper discipline of various afflictions to correct them into an acknowledgment and amendment of their habitual wilful trespasses.

33. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

But a true repentance being all my view in any seeming severities, if they will be so considerate as to comport with it, I have not, nor ever will disannul my purposes of shewing an uncommon regard to *David* and his seed: there shall nothing of flaw defect or deceit be found in the truth of my declarations.

34. My covenant will I not break, nor alter the thing that is gone out of my lips.

My word and covenant once plighted, shall not, like that of untrue and perfidious men, be rescinded or departed from; I will never deny or revoke what I have really spoken.

SECT. 67.

PSALM  
LXXXIX. 35.

Once for all have I given the full security of a most solemn oath upon my own eternal and immutable rectitude, saying, if I frustrate *David's* expectation, then all faith and truth are perished.

36 There shall never be an extinction of his family, but a perpetual succession of his descendants: and the sun shall as soon be torn from his glorious orb, as the kingdom under my care and guard rent and alienated from his royal line.

37 As the moon is regular and constant in its settled motion, so firm and unshaken shall be their support and all the prosperity and splendour that relies upon it: if the luminaries on high be fixed in their spheres, and shall continue to be certain signs of times and seasons so long as the world lasts; then the performance of God's promise to the house of *David* may be fully depended on.

38 Notwithstanding these positive solemn assurances to the contrary, the sad state of our affairs

35. Once have I sworn by my holiness, that I will not lie unto David.

36. His seed shall endure for ever, and his throne as the sun before me.

37. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38. But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

§ Some understand this of the rain bow in the cloud, constituted after the deluge as a certain sign that the earth should never again be overflowed with waters.



affairs but too visibly shews SECT. 67.  
 that thou hast rejected; that  
 thou hast done this with PSALM  
 marks of the utmost disdain lxxxix. 39.  
 and abhorrence; that in the  
 extremity of thine indigna-  
 tion like a deluge of waters,  
 thou hast brought a series of  
 calamities upon one of this  
 favourite line who hath sway-  
 ed the scepter.

39. Thou hast  
 made void the cove-  
 nant of thy servant:  
 thou hast profaned  
 his crown, *by casting*  
*it to the ground.*

That having first broken 39  
 the conditions on his part,  
 thou hast utterly abolished  
 the whole covenant entered  
 into with thy servant: as if  
 with the utmost contempt  
 thou hadst thrown his crown  
 to the ground and trampled  
 upon it, thou hast plainly  
 divested him of all dignity  
 and authority.

40. Thou hast brok-  
 en down all his hedg-  
 es; thou hast brought  
 his strong holds to  
 ruin.

And of all defence too; 40  
 for his bulwarks on the fron-  
 tiers of the kingdom are ut-  
 terly demolished; and his  
 fortified towns and strongest  
 castles nothing but an hor-  
 rible waste of perfect ruin  
 and desolation.

41. All that pass  
 by the way, spoil  
 him: he is a reproach  
 to his neighbours.

Like a vineyard without 41  
 inclosure and common for  
 all passengers; his territories  
 are become an easy prey to  
 any foreign potentate who  
 pleases to take them in his



SECT. 67. route that he may distress  
 and ravage them: and neighbouring nations who formerly  
 dispatched honourable embassies to our monarch, now  
 deride and insult him.

PSALM  
 LXXXIX. 41.

42 The common enemy having been remarkably successful, is truly formidable and carries it with an high hand; and those who never were well affected to our nation or religion, have too much ground for it, and triumph in our calamities.

43 That sword which has so often cut its way through the thickest squadrons, hath lost its keen edge and invincible force: our troops no more with a genuine military ardour sustain the shock of hostile rage.

44 Like a lamp which is extinguished, the royal splendour and dignity is wholly eclipsed: and as a common footstool his throne of majesty is in the utmost degree of indignity and meanness.

45 His life and reign are so far from being long and happy,

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his <sup>h</sup> glory to cease, and cast his throne down to the ground.

45 The days of <sup>i</sup> his youth hast thou shortened: thou hast covered

<sup>h</sup> Glory, *Edwards* thinks with *Mudge* that some splendid ornament, probably the mitre worn by the eastern kings is signified here.

<sup>i</sup> *Jeboiachin* who seems referred to, entered upon his reign at eighteen years old, and reigned only three years and was carried to *Babylon*, 2 *Kings* xxiv. 8.

covered him with  
shame. Selah.

py, that like an abandoned  
sinner he is cut off, at least  
from all publick character,  
in the midst of his youthful  
days; and goes loaded with  
the greatest weight of igno-  
miny and misery.

SECT. 67.  
PSALM  
LXXXIX. 45.

46. How long  
LORD, wilt thou  
hide thyself? for  
ever? shall thy wrath  
burn like fire?

A speedy relief seems ab- 46  
solutely necessary to prevent  
our entire ruin: how long  
blessed LORD, as if thou  
hidest thyself, wilt thou seem  
unconcerned? Always? shall  
thy displeasure rage like a  
devouring fire till we are  
wholly consumed?

47. Remember  
how short my time  
is: wherefore hast  
thou made all men  
in vain?

Let the brevity and uncer- 47  
tainty of this my mortal life  
move thy pity: wherefore  
should it seem, that thou hast  
made us so in vain, that  
during it we should enjoy no  
satisfaction: only conflict with  
griefs and pains?

48. What man is  
he that liveth, and  
shall not see death?  
shall he \* deliver his  
soul from the hand  
of the grave? Selah.

Why should we perish be- 48  
fore the appointed time ac-  
cording to the usual standard,  
to which in the natural course  
of things we are continually  
hastning, and from which no  
mortal living is exempted?  
What man is so robust and  
athletick that he shall not  
soon experience his liable-  
ness

E c 3

\* Literally, *escape by slipping out of the way, or through  
the hands of Sheol.*

SECT. 67. nels to the stroke of death?  
 or so artful that by conceal-  
 ing himself he can escape  
 from the power of the *Sheol*  
 grave or invisible state?

PSALM  
 lxxxix. 67.

49 Ever-blessed GOD, where  
 are the instances of thy extra-  
 ordinary beneficence, so rich-  
 ly experienced in former  
 ages; and so solemnly en-  
 gaged for even by oath upon  
 thine own unchanging vera-  
 city, unto *David* and his seed?

50 Properly resent, most just  
 Being, the vilest dishonour  
 that is cast upon thy servants  
 as if they had no GOD to  
 save them: it fills my heart  
 with shame and sorrow to  
 think, in what a contemp-  
 tuous manner we are treated  
 by all the people in power, or  
 the great Lords of this world.

51 And of the repeated and  
 aggravated indignities and  
 contumelies, wherewith the  
 enemies of GOD and religion,  
 have loaded the actions and  
 character of our most gracious  
 monarch

49. LORD, where  
 are thy former lov-  
 ing kindnessees, which  
 thou swarest unto  
 David in thy truth?

50. Remember,  
 LORD, the reproach  
 of thy servants; how  
 I do bear in my  
 bosom the reproach  
 of all the <sup>1</sup> mighty  
 people;

51. Wherewith  
 thine enemies have  
 reproached, O Lord;  
 wherewith they have  
 reproached the §  
 footsteps of thine  
 anointed.

<sup>1</sup> It is supposed, that some courtiers of *Nebuchadnezzar*  
 probably exasperated him against this unfortunate prince  
*Jehoiachin* by false and malicious insinuations, thereby to  
 hasten his ruin.

§ Footsteps, the *Chald. Paraph.* renders the slowness of the  
 footsteps of the feet of thy *Messiah* or anointed: and *Kimchi*  
 understands it of the delays of the *Messiah*, whence the dis-  
 course was that he would never come; and all their hopes  
 deceived them. Similar to that of *Heb. x. 37. 2 Pet. iii. 9.*

52. Blessed be the  
LORD for evermore.  
Amen, and amen. <sup>m</sup>

monarch, whom thou hast <sup>SECT. 67.</sup>  
anointed.

Whatever be the course of <sup>PSALM</sup>  
divine dispensations and state <sup>LXXXIX. 51,</sup>  
of our affairs at present, we <sup>52.</sup>  
are satisfied that in their  
proper season all thy pro-  
mises shall be accomplished;  
and do with the utmost sincer-  
ity ascribe to thy blessed  
name everlasting praises. So  
be it, so be it.

PSALM XC. SECT. LXVIII.

*The great Creator the support of all generations.  
His absolute Eternity. Man mortal. The longest  
life soon ended. Sudden deaths frequent. Bad  
conduct sometimes the cause of them. The com-  
mon standard of that generation threescore years  
and ten. People's latter end too little considered.  
Pious wish that they would do it more and  
obtain the divine favour. A prayer, humble  
arbitration, or pleading moving address of Moses  
the prophet or man of God. The occasion, as  
is supposed, the irrevocable decree passed. Numb.  
xiv. which condemned all that were numbered  
from twenty years and upward to a ling'ring  
death in the wilderness: and the design their  
improvement and consolation.*

PSALM XC. I.

**L**ORD, thou  
hast been our  
dwelling-place in all  
generations:

PSALM XC. I.

**S**OVEREIGN LORD and <sup>SECT. 68.</sup>  
Maker, thou alone hast  
been our grand dependance  
and constant support; through <sup>PSALM</sup>  
all ages and generations from <sup>XC. 1.</sup>

E c 4

our

<sup>m</sup> According to the Jewish division here ends the third  
book of psalms.



SECT. 68

PSALM

XC. I.

our first rise or original foundation to the present period.

2 Thou indeed art the certain object of an absolute and perpetual confidence: for antecedent to the birth of aspiring mountains, the delivery and formation of this solid earth, and the adjustment of the several parts of the vast universe; even from an immeasurable and strictly eternal duration, to the same unreckoned and unbounded extent, thou art self-existent and Omnipotent, the first cause and last end of whatever has being.

3 Though mortal man must, at thy command, return to the earth out of which he was formed; nay, be reduced to the smallest dust or powder; yet at thy command he shall again revive; and in the future

2. Before the mountains were brought forth, or ever thou hadst § formed the earth and the world: even from everlasting to everlasting, thou art God.

3. Thou || turnest man to destruction; and sayest return, ye children of men.

§ *Thou hadst formed, &c.* Literally, and thou earth wert in travail, or, and the earth was in travel.

|| Some render this as a deprecation, *bring not men back to destruction, since thou hast said come back*, i. e. by repentance to pardon, *ye children of men*. Others understand it of the resurrection, *though thou convertest man, or makest him to return into the minutest particles of earth and dust, yet thou wilt afterwards raise him*. This latter interpretation is favoured by some of the best Jewish commentators, and as the learned *Peters* from whom some part of the paraphrase is taken, is both grounded on a literal translation and makes the sense plain and clear.



future resurrection thou wilt SECT. 68.  
say, return ye sons of *Adam*.

And though this grand PSALM  
event be at the distance of a XC. 3, 4.  
thousand or ten thousand  
years, this makes no difference, for as yesterday, or as  
a still shorter time even a  
watch by night, it will pass  
and is indeed nothing compared with the everlasting  
duration of an Infinite Being.

4. For a thousand  
years in thy sight  
*are but as yesterday*  
when it is past, and  
*as a<sup>n</sup> watch in the*  
night.

5. Thou carriest  
them away as with  
a flood; they are *as*  
a sleep; in the morning  
*they are* like  
grass, *which* groweth  
up.

6. In the morning  
it flourisheth, and  
groweth up: in the  
evening it is cut  
down and withereth.

In the natural course of  
things all men are but short-  
lived, and in some instances  
more remarkably, thou sweep-  
est them away as with the  
force of a resistless torrent:  
death may be considered as  
a sort of sleep, from whence  
they shall awake in the morn-  
ing of the last day fresh and  
flourishing, as the herb that  
renews it self.

In the morning of this im-  
portant future renovation,  
the righteous shall indeed  
appear most verdant beautiful  
and vigorous: but previous  
to that, which is a reflection  
enough sad and gloomy, they  
are to pass through the pre-  
sent distressed and dying con-  
dition. And

<sup>a</sup> The division of the *Jewish* night is well known to  
have been into twelve hours, these into four watches, so  
that a watch must be three hours.

SECT. 68.

PSALM  
xc. 7.

And this evening of our life comes on apace: especially when nature's quick decays are not all, but by our sins we have provoked thy displeasure to bring upon us grievous afflictions; like a flaming fire speedily to consume us: and that extreme indignation of thine which implies in it death in all its greatest horrors.

8 From the severity of thy dispensations, it should appear that thou hast as it were placed in the strongest point of view, all our multiplied and aggravated transgressions at one heavy stroke to punish them: even our most secret defections, and revolts of our thoughts full before thee that nothing may escape due vengeance.

9 For all the transitory days of our mortal frail lives are gone away in a round of vanities and miseries: we finish  
our

7. For we are consumed by thine anger, and by thy wrath are we troubled.

8. Thou hast set our iniquities before thee: our secret *sins* in the light of thy countenance.

9. For all our days are passed away in thy wrath: we spend our years as a  
° tale *that is* told.

° *Tale*, signifies thought as well as speech, and some render, vapour of the mouth quicker than one can speak, swifter than thought. Others, *our years as a spider have meditated, exercised themselves, or been employed*, viz. in weaving such webbs as the next broom sweeps away; i. e. our age is spent in fruitless labours, which presently come to nothing. The next verse is supposed more particularly to belong to those who died in the wilderness: a great number of whom could not possibly reach the age of seventy;

our years like an empty tale SECT. 68.  
 or scattering vapour, a mut-  
 tering voice or imperfect PSALM  
 found. xc. 9.

10. The days of our years *are* three-score years and ten: and if by reason of strength *they be* four-score years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

Our age is now greatly <sup>10</sup> reduced, and the fixed standard, which in common we cannot expect to exceed, three-score years and ten: and if some few by means of a stronger constitution arrive at four-score, yet their strength serves little purpose besides enabling them to undergo greater degrees of pain and grief: in the growing difficulties of that irksome time they find a swift decay: they soon finish the whole of life's short journey: and as a flying cloud or rushing wind we suddenly pass away.

11. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

Who appears duly to at-<sup>11</sup> tend to the effects of thy wrath or can conceive of the dreadful punishments in thy Almighty

seventy; and those that did, probably soon felt a swift decay; but seems too short a term for the general standard in those early ages. See *Pet. Crit. Diff. on Job*, p. 309.

Some interpret, God's wrath is equal to what men fear or apprehend of it, he affrights not with vain and empty terrors, but will really inflict on impenitent sinners to the utmost of his threats; others, they fall every day but no man considers and numbers his days: or as *R. Moses* mentioned by *Aben-Ezra* — *he that knows the force of thy wrath and knows how to number our days, the truth is known to him.* *Peters* very pertinently observes, that something seems here intimated beyond the punishments of this world; for these are

SECT. 68. Almighty power to inflict?  
 in proportion to the fear and  
 reverence which is due to  
 thee as the great LORD and  
 sovereign of the world, so  
 may the transgressors of thy  
 laws expect to be their pu-  
 nishment.

PSALM  
 xc. 11.

12 It is therefore infinitely  
 important for us to know,  
 and we beseech thee, O thou  
 God of our lives and length  
 of our days, to instruct us so  
 to consider their scanty mea-  
 sures, as diligently to apply  
 ourselves to thy fear and  
 keeping thy commandments:  
 that by making a right use  
 of this short and uncertain  
 space of time allotted us here,  
 we may prepare ourselves the  
 better for a future state.

13 Revive to happiness in that  
 state eternal God, those who  
 are doomed to death in this  
 wilderness: how long ere  
 thou shalt raise their sleeping  
 dust? and it appear that thou  
 hast repented thee of the evil  
 thy servants have suffered and  
 fully pardoned all their sins.

14 In the early dawn of that  
 eternal day, vouchsafe us  
 from the glorious displays of  
 thy

12. So teach *us* to  
 number our days,  
 that we may apply  
*our* hearts unto wis-  
 dom.


13. Return, O  
 LORD, how long?  
 and let it repent thee  
 concerning thy ser-  
 vants.

14. O satisfy us  
 early with thy mer-  
 cy; that we may  
 rejoice and be glad  
 all our days.

are what men feel and experience.  
*dreadful punishments of a future state?*

*But who knows the*



thy boundless mercy entire SECT. 68.  
 satisfaction, and fulness of   
 joy: that through all the PSALM  
 circling ages of an endless XC. 14.  
 immortality we may sing in  
 triumph, and rejoice with joy  
 unspeakable and full of glory.

15. Make us glad  
 according to the  
 days *wherein* thou  
 hast afflicted us, and  
 the years *wherein*  
 we have seen evil.

Let our pleasure and blessing 15  
 in nature and dura-  
 tion, bear some proportion  
 to, rather infinitely exceed,  
 all the afflictions and calami-  
 ties we have experienced, and  
 too much deserved in this  
 transitory world.

16. Let thy work  
 appear unto thy ser-  
 vants; and thy glory  
 unto their children.

Let thy godlike designs 16  
 and labours, which thou hast  
 various ways been carrying  
 on of perfect and everlasting  
 salvation, be at length illu-  
 striously manifest to thy ser-  
 vants in their own consum-  
 mate felicity: and in a pe-  
 culiar dignity and glory shed  
 upon their off-spring.

17. And let the  
 beauty of the LORD  
 our God be upon  
 us: and establish  
 thou the work of  
 our hands upon us,  
 yea, the work of  
 our hands establish  
 thou it.

Let the utmost dazzling 17  
 brightness of the divine fa-  
 vourable aspect, and final ap-  
 probation be upon us in the  
 highest degree to exalt us:  
 and the works of our hands  
 in conformity to thy laws,  
 do thou follow us with, and  
 in their effects and natural  
 genuine recompence for ever  
 confirm to us: yea establish us  
 in



SECT. 68. in the enjoyment of those peaceful reflections and noblest rewards which flow from integrity, or a stedfast persevering virtue and piety.

PSALM  
xc. 17.

PSALM XCI. SECT. LXIX.

*Religion man's title to the divine protection, and his perfect security. Its sincere votaries the charge of angels; and their welfare and salvation ascertained by virtue of a divine promise. Supposed, designed by Moses as the former for those who should die in the wilderness, this for those who were to survive the general threat'ned destruction.*

PSALM xci. I.

SECT. 69.  
PSALM  
xc. 1.

**H**E who is duly careful, with a religious trust in God's promises and a conscientious observance of his laws, to arm himself against fear; may fully depend, as if he dwelled within the veil of the tabernacle, that

PSALM xci. I.

**H**E that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.

¶ *Peters* remarks on this psalm that *Moses* is arming them against the fear of death by a religious trust in God, with the promise of a miraculous protection to such as trusted in him. The little ones were condemned to a forty years wand'ring for their father's sins, but with a gracious promise however, that they should at length obtain an entrance into the land of *Canaan*. Both sorts therefore, he adds, stood in need of a support and consolation, though of a different kind; and we find it given them in these two psalms. *Crit. Diff.* p. 301. It may not be improper to observe that every truly good man cannot reasonably expect the peculiar protection specified in the text.

that an especial providence SECT. 69.  
shall watch over, and per-  
petually defend him. PSALM

xc. 1.

2. I will say of  
of the LORD, *he is*  
my refuge and my  
fortress: my God;  
in him will I trust.

In all cases and circum-  
stances, full of this confi-  
dence I will openly declare,  
that when I have the divine  
positive assurance, I desire no  
other support: his truth is  
unshaken and inviolable, and  
I do and ever will entirely  
rely upon it.

3. Surely he shall  
deliver thee from  
the snare of the  
fowler, *and from the*  
noisome pestilence.

Whosoever you are that  
do make the experiment,  
you shall find yourselves per-  
fectly safe in it; and neither  
be surprized by sudden un-  
foreseen hazards, nor fall by  
epidemical diseases and cala-  
mities.

4. He shall cover  
thee with his fea-  
thers, and under his  
wings shalt thou  
trust: his <sup>\*</sup> truth  
*shall be thy* shield  
and buckler.

As chickens under the  
hen's strong pinions and  
brooding wings, the young-  
est amongst you are certain  
to be defended: as the mili-  
tary man relies on his armour,  
you may depend absolutely  
on the truth of his word; his  
faithfulness is full security as  
to

<sup>\*</sup> *His truth*, as *Peters* observes, meaning no doubt, that  
gracious promise, Numb. xiv. 31. *But your little ones, which*  
*ye said should be a prey, them will I bring in, and they shall*  
*know the land which ye have despised.* Whereas of the others,  
their doom is repeated in the following verse, *your carcases*  
*shall fall in the wilderness.* Crit. Diff. p. 302. Shield and  
buckler is supposed to give the image of prince's life-guard  
surrounding and protecting him.

SECT. 69. to the performance of what-  
ever he has engaged for.

PSALM

xci. 4, 5.

You need not be alarmed, from those unexpected evils which the night-season sometimes produces, arrays in terror, and thereby fills the mind with an unusual perturbation: nor from those penetrating sorrows, arising from tempests, light'ning, infection, or famine, which are observed in the day-time, to be most rapid in their career, violent in their progress.

6 From the pestilence which both day and night, as walking invisibly, communicates from body to body its venomous emanations: nor from that kind of pernicious distemper, which speedily corrupteth and consumeth the whole animal frame, in the heat of the day especially spreads and rages, and wherever it comes carries desolation.

7 In the prevalence of contagious disorders you will soon be accustomed to daily growing spectacles of mortality, but amidst all death's sad triumphs, you shall certainly be preserved.

5. Thou shalt not be afraid for the terror by night, *nor* for the arrow *that* flieth by day.

6. *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7. A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

Only

8. Only with thine eyes shalt thou behold, and see the reward of the wicked.

Only you will have the SECT. 69.  
discomfort of seeing with weeping eyes, those who may be dear to you fall by their own guilt; and the just sentence executed upon them, that was passed for their wicked murmurings and disobedience.

PSALM  
xci. 8.

9. Because thou hast made the LORD *which is my refuge,* even the most High, thy habitation.

You shall be secure on this account, that you, as I and all truly good men do, have believed the divine report, confided in the Almighty's protection, and duly observed all his commandments.

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

You may entirely depend on his support and conduct; you, yourselves shall be effectually guarded against all harm; neither shall the respective members of your families meet with any affliction or calamity to annoy or distress them.

11. For he shall give his angels charge over thee, to keep thee in all thy ways.

For it shall be given in especial charge to the ministers of his providence, his holy angels, to keep a constant watch over all your goings out and comings in.

12. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

As officious nurses or the most tender mothers bear in their arms the dearest infants, so shall these truly benevolent intelligences, with assiduous



SECT. 69

PSALM  
xci. 12.

care and the utmost circum-  
spection, perform their kind  
offices; to preserve you from  
all afflictive events or dis-  
astrous accidents.

13 Under their inspection,  
though your wanderings be  
in a wilderness abounding  
with beasts of prey and  
the most noxious serpents,  
you shall be in no danger from  
them; in perfect safety you  
shall tread and even trample  
upon crush and destroy the  
most fierce and venomous of  
them.

14 Since, declares the so-  
vereign Controller, he de-  
pends on and is entirely de-  
voted to me, I will provide  
for his security: on this ac-  
count, that he acknowledges  
my

13. Thou shalt  
tread upon the lion  
and adder: the  
young lion and the  
dragon shalt thou  
trample under feet.

14. Because he  
hath set his love up-  
on me, therefore will  
I deliver him: I will  
set him on high, be-  
cause he hath known  
my name.

\* The learned *Bochart* thinks, these are only serpents of different sorts: and *Peters*, that there is something so particular in this that it will suit no other part of the *Jewish* history besides their wanderings in the wilderness; which abounded with these noxious creatures, see *Deut.* viii. 15. and yet with which we do not read that they were infested till towards the end of the forty years, when God was pleased, for the renewed murmurings of that people, to let them loose upon to chastise them. And even then immediately upon their humiliation, a miraculous remedy was provided, *viz.* a serpent of brass, fixed upon a pole, as this ingenious writer supposes, to call to their remembrance that which seems to have been the great object of their faith and hope from the fall: the promised victory over the old serpent,— and over death: the sight whereof must fill them with delight and confidence, and not with dread.

*Crit. Diff.* p. 303.



my authority and is subject SECT. 69.  
to my laws I will place him  
beyond the reach of evil. PSALM

xc. 14.

15

15. He shall call  
upon me, and I will  
answer him: I will  
be with him in trou-  
ble; I will deliver  
him, and honour  
him.

If ever he should meet  
with any thing that distresses  
him, he shall no sooner im-  
plore succour than I will  
grant it: my peculiar pre-  
sence is with, I will instantly  
rescue, and most certainly  
exalt, him to the highest  
dignity and glory.

16. With long life  
will I satisfy him,  
and shew him my  
salvation.

I will prolong to him an <sup>16</sup>  
happy duration to the utmost  
of his wishes, either in this  
world or infallibly in that  
which is to come: where in  
the absence of all evil, he  
shall share in the great salva-  
tion or enjoy everlasting life  
and perfect blessedness.

F f 2

PSALM

<sup>t</sup> *Aben-Ezra, R. Gaon and Kimchi interpret salvation as referring to the days of the Messiah. Peters properly translates wa-acabede bu, in the foregoing ver. glorify him. And very sensibly remarks, if we can doubt what is here meant by long life, we may find it well explained Psal. xxi. 4 — If salvation was revealed from the beginning; and God's faithful people, all along from the fall, expected some great person through whom they should at length obtain a conquest over death, then the words life and salvation in the Old Testament will be no longer ambiguous: or at least may very naturally be understood of a future life and salvation, when the context favours such an interpretation, in short every prophecy that was understood by the Israelites, — was to them an intimation of another life. As on the other hand the express notices of another life to be met with in the Old Testament are a confirmation of the prophecies, so that they lend a mutual assistance to each other. Crit. Diff. p. 306.*

## PSALM XCII.      S E C T. LXX.

*The importance and advantage of religious gratitude. The subject the divine favours and wonderful works of providence. The earthly minded and sensual, greatly ignorant as to futurity, and the terrible fate that is approaching the most prosperous wicked. The righteous certain to be some time happy. A lyrick ode hymn or song to be performed on the sabbath-day. The Author not improbably Moses.*

## P S A L M xcii. 1.

SECT. 70.  
P S A L M  
xcii. 1.

**I**T is just and reasonable, perfectly becoming and inexpressibly beneficial for all men to confess and magnify the self-existent Being: and, O thou sovereign spirit and center of all excellence, with elevated sentiments and the most expressive words declare thy boundless dominion and supreme perfection.

2 With the earliest dawn of morning-light, to acknowledge openly thy extraordinary and unparalleled clemency and mercy; and as often as the evening-shades return, thy constancy and inviolable fidelity to thy word and promise.

3 Farther to give all imaginable advantage and dignity

## P S A L M xcii. 1.

*I*T is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2. To shew forth thy loving kindness in the morning, and thy faithfulness every night;

3. Upon an instrument of ten strings, and upon the

the psaltery; upon the harp with a solemn sound.

ty to the noble service, that SECT. 70. is in the power of art or nature, the choicest musical instruments or the most charming voices.

PSALM  
xcii 3.

4. For thou, LORD hast made me glad through thy work: I will triumph in the works of thy hands.

The contemplation of thy 4 wonderful works in the heavens and the earth, afford the rational well-disposed mind a peculiar satisfaction and most refined pleasure; as on occasion of finishing harvest or obtaining a victory, I will sing exult and triumph in the perfection beauty and variety, order multitude and magnificence of the displays of thy wisdom and Omnipotence.

5. O LORD, how great are thy works! and thy thoughts are very deep.

Maker and LORD of all, 5 how illustrious full of wonder and immense in extent are thy operations! and the schemes of thy universal government inexplicable, inscrutable by human understanding, quite beyond the reach of mortal capacity.

6. A brutish man knoweth not; neither doth a fool understand this.

The degenerate grovelling 6 man who is wholly taken up with the things that are before him, and has no sense of or regard to immaterial objects and future invisible realities, considers not nor is concerned about these im-

SECT. 70

PSALM  
xcii. 6.

portant matters: neither doth a foolish, stupid and wicked one penetrate so far as to form proper ideas and receive due impressions, either relative to the grand subject I have mentioned; or that I am now going to intimate.

7. It is concerning the earthly prosperity of ungodly men and its sad end; that when providence suffers the highest degree of it to happen, their enterprizes to be succeeded, their wealth abound, and their state in all external respects to be most flourishing, so that they live and die in the utmost luxury, pomp and pride, and yet are beyond all bounds profane, hypocritical and immoral; there are reserved for them future punishments: and all their perverted blessings hasten them to a most terrible eternal destruction:

8. As much as they exalt themselves above all that is called God, and slight thy laws, their glory shall die with them: and thy Almighty power, certain equity and perfect holiness be made conspicuous to the whole world in their everlasting confusion.

Which

7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

8. But thou LORD, art most high for ever more.



9. For lo, thine enemies, O LORD, <sup>u</sup> for lo, thine enemies shall perish; all the workers of iniquity shall be scattered:

Which will abundantly prove thy righteousness and vindicate thy providence, a period shall certainly commence, how long soever it may seem delayed, when the greatest distinction will be made betwixt wicked and pious men, thine enemies and thy faithful servants: the former, it cannot be doubted, shall be debarred of future life and happiness, dispersed as chaff before the wind; or by a final judicial sentence for ever separated from the assembly of the just.

SECT. 70.  
PSALM  
xcii. 9.

10. But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

The latter, amongst whom <sup>10</sup> I hope to be hereafter considered, shall not only be free'd from their sufferings but recompenced for them, and advanced to the highest dignity: as strengthened with new unknown vigour, or as anointed with the freshest and most exhilarating oil, their condition shall be truly flourishing and their bliss eternal.

11. Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me.

As remarkably as if the <sup>11</sup> dreadful scenes were presented to my external senses, and I beheld their agonies or heard their groans, shall I

F f 4

be

\* The repetition is not improbably as *Edwards* observes a spurious one, to be attributed to the carelessness of some transcriber.



SECT. 70.

PSALM

xcii. 11.

be a spectator of or fully satisfied concerning a just judgment executed upon my obstinate and incorrigible enemies according as they have deserved: and whatever of misery I could reasonably desire those to suffer who have exerted their utmost power to distress me, shall surely be inflicted on them.

- 12 As the palm-tree through all seasons of the year retains its verdure, so shall the man of integrity and benevolence flourish in the world of immortality: and shall resemble for growth vigour and beauty the strong cedar or the lofty pine.

12. The righteous shall flourish like the <sup>w</sup> palm-tree: he shall grow like a cedar in Lebanon.

Those

<sup>w</sup> The trunk of the *palm-tree* is large, round, straight and lofty. The top is crowned with a large tuft of spiring leaves, about four feet long, which never fall off, but always continue upon the tree in the same flourishing verdure. The whole is very beautiful. At the bottom of the leaves, the fruit called *dates*, grows in clusters like grapes, sweet and agreeable to the palate. Dr *Shaw* says, he was informed that it is in its greatest vigour about thirty years after it is planted: and continues in the same full vigour seventy years longer, bearing all this while every year about three or four hundred pound weight of dates. It likewise yields a kind of honey, which comes under the general name *שדך*. *Cedar Celsus* interprets *Pine-tree*, which is tall, straight and beautiful, growing upon mountains, and in cold countries, fit for masts of ship, see *Ezek* xxvii. 5. which the *Cedar* of Lebanon cannot be; seeing it shoots into many very large branches about seven or eight feet from the ground. *Olav. Cels. Hierobol.* Part. I. p. 106. *Shaw's Trav.* p. 244. *Hiller Hierophyt.* Part. I. p. 125. Part. II. p. 463. *Joseph. Bell. Jud. L. V. c. 3.*

13. Those that  
be planted in the  
house of the LORD  
shall flourish in the  
courts of our God.

Those who by their at-  
tendance on publick social  
worship in the house of God  
here below, are planted with  
the genuine principles of  
vital religion, and properly  
ripen'd for the eternal harvest,  
shall reap the happy effects  
of heavenly blessedness in the  
courts above.

SECT. 70.  
PSALM  
xcii. 13.

14. They shall  
still bring forth fruit  
in old age; they  
shall be fat and flou-  
rishing:

They shall not decay on  
account of grey hairs or be  
less fruitful the older they  
grow: no seasons of that  
glorious world shall hinder  
but as if their youth was per-  
petually renewed they shall  
bring forth fruit and be full  
of vigour and verdure.

15. To shew that  
the LORD is upright:  
he is my rock, and  
there is no unright-  
eousness in him.

To give undeniable evi-  
dence to the whole moral  
creation, that the great and  
good LORD of all, acts con-  
formably to the strictest rules  
of truth and righteousness:  
the object of my entire con-  
fidence may ever be depend-  
ed on: under no cover, on  
no possible account will there  
ever be found in him the  
least unfairness deceit or  
iniquity.

## P S A L M XCIII.

*The kingdom majesty and Omnipotence of God. The stability of his works and eternity of his rule. All opposition to his supreme pleasure utterly in vain. His declarations concerning the security of his holy place to be fully depended on, so long as the worshippers in it are holy and righteous. The occasion, as is supposed, some violent inundation.*

## P S A L M xciii. 1.

SECT. 70.

P S A L M  
xciii. 1.

**T**HE everlasting self-existent Deity is possessed of an universal dominion; as in royal robes he is arrayed in the most excellent majesty; the most high GOD is perfect in power, and with infinite ease and the quickest instantaneous dispatch does whatsoever pleases him: farther, the whole habitable earth rests by his order upon so stable a foundation, that no less power than his own, can heave it out of its place, or wrench it from its basis.

2 Ere time began, thy throne of absolute authority stood unshaken: from a duration antecedent to all sublunary measures, even from an endless eternity thou hast enjoyed the same identical permanency

## P S A L M xciii. 1.

**T**HE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2. Thy throne is established of old: thou art from everlasting.

3. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4. The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

5. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

manency of dominion and perfection.

Immutable and eternal Being, lawless passions, horrid impieties, and unnumbered violences, like the swelling waves, and hideous roarings of tempestuous seas, have prevailed, insulted thine authority and threat'ned thy moral rule;

They are all utterly in vain 4 set against the Omnipotence of the Infinite Being, who dwelleth in the highest heavens; and who, as their absolute sovereign, can raise a louder noise and shew a superior power to control and entirely suppress their utmost fury and madness.

Neither need it to be 5 doubted, but in due time thou wilt do it; for thy declarations on this head, have the full assurance of thy own inviolable truth, that they shall certainly be accomplished; the building against which their rage is levelled, is sacred to thyself and religious purposes, and shall be defended; so long as those who worship in it are wholly devoted to virtue, truth and righteousness.

PSALM

SECT. 70.

PSALM  
xciii. 2, 3.



## PSALM XCVI. SECT. LXXI.

*Appeal to the Almighty respecting the injustice and oppressions committed by men in authority. Representation of these enormities. Their support, absurd and impious principles. Afflictions and chastisement no evidences of divine rejection, but of regard and intended benefit. Iniquity, certain misery to its authors. The occasion, probably the Babylonish captivity, and the design to procure redemption.*

## PSALM xciv. 1.

SECT. 71.

PSALM  
xciv. 1.

**U**NERRING and Eternal LORD GOD, who hast both the power and right to fix exact measures betwixt thy judgments and men's crimes; we thine injured and most grievously oppressed servants most humble beseech thee, to assert thy prerogative royal and inflict deserved punishments.

2 Arbiter and judge of the whole earth, appear seated on thy eternal throne of impartial justice; and testify to all the world thy righteous displeasure against a pernicious growing arrogance, in proportionably rebuking humbling entirely crushing these children of pride.

3 To what tedious long date, shall thy forbearance and permissions

## PSALM xciv. 1.

**O** LORD God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself.

2. Lift up thyself, thou judge of the earth: render a reward to the proud.

3. LORD, how long shall the wicked, how long shall the wicked triumph?



missions allow them, who SECT. 70.  
make no difference betwixt  
right and wrong, to trample PSALM  
on the just and triumph in xciv. 3.  
the spoils of the innocent?

4. *How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?*

Shall they alway thus cruci- 4  
tate, and their wealth and power give sanction to invectives and calumnies; that are expressive of an obstinate and unrelenting malignity and intended to fix a lasting infamy? and those who unweariedly apply themselves to form and execute the most iniquitous designs, raise their haughty crests, and remain absolute Lords over us?

5. *They break in pieces thy people, O LORD, and afflict thine heritage.*

Good GOD, like crushing 5  
a thing, or breaking it into the smallest pieces, they harass and distress to the utmost thy beloved people: and lay the heaviest burdens upon thine inheritance.

6. *They slay the widow and the stranger, and murder the fatherless.*

Contrary to all rules of 6  
hospitality or even common humanity, they massacre desolate widows, friendless strangers, and without any relentings of pity, helpless orphans.

7. *Yet they say, the LORD shall not see; neither shall the God of Jacob regard it.*

Amidst these scenes of hor- 7  
rid barbarity, and to encourage themselves to proceed in them, they declare or presume with the highest contempt

SECT. 70.

PSALM

xciv. 7.

tempt of him, saying, their  
supreme Being shall not in-  
spect or observe; neither shall  
the JEHOVAH who protects  
the off-spring of *Jacob* make  
us to understand, or call us  
to an account for it.

8. Be instructed you who in-  
deed rank among mankind,  
but in many respects more  
resemble the brutal species,  
that have no sense of moral  
good or evil: and you un-  
thinking stupid beings, when  
will you rise to any ma-  
turity of judgment, or what  
can give you strength of  
reason?

9. Was any thing ever more  
absurd and unaccountable,  
than the imagination that he  
who formed and stationed with  
such admirable art the curious  
organ of hearing, should have  
nothing equivalent, nor any  
idea of sounds? he who con-  
trived and fashioned with such  
inimitable skill, the most per-  
fect of our senses, the seeing  
eye, should himself not at all  
perceive the differences of  
external objects.

10. He who hath promulgated  
laws of standing instruction  
to

8. Understand, ye  
brutish among the  
people: and ye fools,  
when will ye be  
wise?

9. He that plant-  
ed the ear, shall he  
not hear? he that  
formed the eye, shall  
he not see?

10. He that \*  
chastiseth the hea-  
then, shall not be  
correct?

\* The literal rendering is, *he that instructeth the nations*  
all people in the world, *he that teacheth Adam giveth laws*

correct? he that teacheth man knowledge, *shall not be know?*

to all nations of this world; he who hath shewed man, all men without exception what is good and what he hath required of them that he shall not correct and punish them if they be ignorant or disobedient?

SECT. 70.  
PSALM  
xciv. 10.

11. The Lord knoweth the thoughts of man, that they are vanity.

Beyond all possibility of deception, the LORD discerneth the spirits and imaginations of men, that they are frequently very foolish and extravagant; cannot secure their impunity, but visibly betray them to their own ruin.

12. Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law.

In the true way of lasting happiness is the docile humble man, whom by fatherly corrections thou reducest from his errors: and informest him by thy law of the knowledge, and habituatest him to the practice of virtue and piety.

13. That thou mayest give him rest from the days of adversity, & until the pit be digged for the wicked.

That after all his disquietudes and afflictions he may rest in peace and safety; whilst the wicked are ensnared in the error of their ways, and suffer that destruction which is prepared for them in their past

to all men without exception, *shall he not rebuke correct or punish* them when they are inattentive to his lectures or disobey his laws. Then there will be no occasion for the addition of our *English* translators.

& 77 here seems to signify *whilst* as *Jon. iv. 2. Job i. 16.*

SECT. 70. past ungodly and impenitent lives.

PSALM  
xciv. 13.  
14.

For a most faithful and merciful GOD will not so neglect his people as always to expose them to injury; neither will he so utterly forsake his distressed inheritance, as to take no further care for it.

15 Judgment shall at length be passed in a manner that is equal and most gracious: and the future state which immediately succeeds it be to the everlasting benefit of all that are true hearted.

16 I am ready to do my part, and shew all reasonable zeal, that justice may prevail on earth; but in these degenerate times where shall I meet with proper abettors? who will rise or stir to give judgment against the wicked great? When my person or property are attacked by the powerful enemies of GOD and virtue, who in this world

is

14. For the LORD will not cast off his people, neither will he forsake his inheritance.

15. But a judgment shall return unto righteousness: and all the upright in heart shall follow it.

16. Who will rise up for me against evil doers? or who will stand up for me against the workers of iniquity?

\* Some interpret their former sufferings shall be converted into the greatest advantages — and to this shall succeed the flourishing prosperous condition of all pious men. Others, that God hath his rounds or circuits for judgment. When he will do full justice in the sight of all honest men, who are represented as attending the train, and assisting to the pomp of execution.



17. Unless the Lord  
*had been* my help,  
my soul had almost  
dwelt in silence.

18. When I said,  
my foot slippeth;  
thy mercy, O LORD,  
held me up.

19. In the multi-  
tude of my thoughts  
within me, thy com-  
forts a delight my  
soul.

20. Shall the  
throne of iniquity  
have fellowship with  
thee,

<sup>a</sup> *Delight* refresh, cherish, deal friendly with, make much  
of, as a nurse her child, or a parent her off-spring.

is enough honest and resolute  
to defend them?

In numberless pressing ne-  
cessities; there is no succour  
to be had but from the Al-  
mighty; and in my own case  
frequently, unless he had  
seasonably relieved, there was  
the smallest space betwixt me  
and the dreary abodes under  
ground where eternal silence  
reigns.

When I have actually  
thought, destruction as un-  
avoidable, as if my foot had  
slipt with an enemy close  
behind me, most merciful  
God, thy inconceivable good-  
ness hath sustained and pre-  
served me.

When a multiplicity of  
painful anxious thoughts have  
been tumultuously working  
in my troubled breast, enough  
almost to unhinge and quite  
distract me; the sudden change  
of affairs, or the sovereign  
consolation infused by the ar-  
guments of religion, have pro-  
duced the greatest difference  
and the most sensible pleasure.

For thus I reflected, or this  
sentiment was suggested to  
me, can there be any con-

SECT. 70.

PSALM  
xciv. 16,  
17.



SECT. 70.

PSALM

xciv. 20.

nection or communication betwixt thy eternal throne of righteousness and mercy, and the sanguinary tribunal of a most unjust and cruel tyrant: who contrary to all ends of government, adopts into his system the most pernicious maxims, and under form of law produces the greatest mischief.

21 They assemble in troops to have the righteous and good man apprehended; and as if he was plainly proved guilty adjudge the innocent to suffer a capital punishment.

22 Still I doubt not my security under the guardianship of divine providence; which is to me in the place of an impregnable fortress; and affords much more certain ground of safety: and with whatever rapidity and fury I am pursued, the same will prove as a rock of defence, or city of refuge, where no one can harm me.

23 And as to them, the mischiefs they threat'ned the upright and pious with shall fall upon themselves; and destruction seize whilst they are perpetrating their pernicious schemes: there is no doubt but

thee, which frameth mischief by a law?

21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22. But the LORD is my defence; and my God is the rock of my refuge.

23. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

but our GOD and most just  
governour will bring them  
to condign punishment and  
a most terrible fate.

SECT 71.  
PSALM  
xciv. 23.

PSALM XCV. SECT. LXXII.

*Invitation to publick worship and thanksgiving,  
The Almighty the supreme Governour, and his  
people entirely dependant, reasonable grounds  
thereof. Admonition against obstinacy of carriage,  
and such provoking murmurs, as the Israelites  
were guilty of in the wilderness. The occasion,  
some suppose, bringing the ark from the house  
of Obed-Edom. Others the rebuilding of the  
temple. The author David, but the Jews say  
Moses, and confess a reference herein to the times  
of the Messiah.*

PSALM xcv. I.

**O** Come, let us  
sing unto the  
LORD: let us make  
a joyful noise to the  
rock of our salva-  
tion.

PSALM xcv. I.

**A**TTEND, I beseech  
you all, and with united  
hearts let us sing forth the  
praises of the only living and  
true GOD: as shouting in  
the sheaves of harvest, or  
triumphing for victory, let  
us raise to the highest pitch  
our joyful acclamations to  
his eternal honour, on whom  
we entirely depend for peace  
and safety.

SECT. 72.  
PSALM  
xcv. I.

2. Let us come  
before his presence  
with thanksgiving,  
and make a joyful  
noise unto him with  
psalms.

Under the strongest im-  
pressions of his perfection and  
providence, let us haste to  
present ourselves in his sanc-  
tuary; to acknowledge his  
G g 2 favours,

SECT. 72.

PSALM

XCV. 2.

favours, and in regular compositions with exulting voices celebrate them.

3 This is truly rational, for they manifest that the LORD whom we adore is the most high GOD, and possessed of the greatest incommunicable and eternal excellence: infinitely superior in authority to all earthly governours or even angelick powers.

4 Whose perfection extends to penetrate and direct the earth's inmost recesses or lowest caverns: the fatiguing acclivities or arduous heights of the most lofty hills are also subjected to his dominion, and moved shaken and overwhelmed at his direction.

5 The collections of water in wide seas are under his jurisdiction, for he originally formed and gave a decree to them: and as a potter the clay, his operation figured the dry land separated from the chaos.

6 Suffer me then to repeat and press the invitation, O give your attendance, and let us pay unfeigned homage, with bowing heads and bended knees, in the sacred presence of the great Creator and our LORD and benefactor.

For

3. For the LORD *is* a great God, and a great king above all gods.

4. In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

5. The sea *is* his, and he made it: and his hands formed the dry land.

6. O come, let us worship and bow down: let us kneel before the LORD our maker.

7, 8, and 9. For he is our God, and we are the people of his pasture, and the sheep of his hand: to-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my work.

10 and 11. Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath, that they should not enter into my rest.

For he hath eminently distinguished us of the *Israelitish* nation with peculiar grants and privileges: it is our honour and happiness, to call him our God, as a people to be under his tuition, as a flock his constant inspection. Wherefore, if in this your day of visitation, you are inclined to hearken to his voice and obey his laws; take this necessary caution, and piously beware of following the example of your unthankful and incredulous ancestors in the wilderness: where faith the Almighty, your forefathers indeed put my patience and Omnipotence to the trial, and likewise experienced some what of the one and of the other.

During the whole course of forty years, even from their leaving *Egypt* to their passing over *Jordan*, was I quite tired with a carriage truly disgustful in that most obstinate and incorrigible generation; and testified as to them, that they are a people whose errors can be placed to no account but that of a voluntary resolved stupidity and wickedness: neither would



SECT. 72.

PSALM  
xcv. 10, 11.

they ever be influenced to observe my ways of providence or laws of righteousness: as to all whom, save *Caleb* and *Joshua*, in my just displeasure, I irrevocably decreed, or most solemnly swore; saying, if they shall enter into the promised rest and happy settlement, so let it happen to me, or I will not be God.

## P S A L M XCVI.

*Exhortation to celebrate the divine praises: and to render the Almighty honoured by heathens. His awful greatness, and the infinite preference due to him compared to idols. His absolute supremacy, and the glory of his sanctuary. To be worshipped there. The world's Governour, Supporter and Judge. His judgment. The solid ground to the righteous of exultation. The author and occasion are supposed to be the same as the former.*

P S A L M xcv. 1.

SECT. 72.

PSALM  
xcvi. 1.

**C**OMPLY now with my earnest desire, and to the eternal honour of Almighty GOD, sing a new song of praise for his recent and signal favours: let the whole country of *Judea* most melodiously celebrate our common LORD and Governour.

I repeat

PSALM xcv. 1.

**O** Sing unto the LORD a new song: sing unto the LORD all the earth.



2. Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3. Declare his glory among the heathen, his wonders among all people.

4. For the LORD is great; and greatly to be praised: he is to be feared above all gods.

5. For all the gods of the nations are idols; but the LORD made the heavens.

I repeat it, raise your voices high to God's glory; most devoutly acknowledge his perfections and providence: be continually declaring what successive deliverances he had wrought, and the great salvation he hath promised.

Israelites who are acquainted with the true nature and grand object of religion, freely publish them to bewildered pagans: the wonders of his power and wisdom to people of all nations and kingdoms.

This is only doing justice to the most perfect and illustrious of all characters, viz. that of the supreme Being: who is infinitely exalted in majesty; and for the displays of his power, wisdom and goodness, truly deserving of everlasting praises: there are no thrones of this earth, divinities of gentiles, nor angels of heaven that can claim the religious veneration which is clearly due to him.

As to all pagan deities demons and images, they are despicable worthless idols that can do nothing for their absurd votaries: but the spacious heavens give undeniable testi-

SECT. 72 money to the glorious attributes of the Lord JEHO-

PSALM V A H.  
xcvi. 5, 6.

Essential to his person and ever under his unconstrained direction are all the noblest amazing perfections; his sanctuary displays his Omnipotence, peculiar dignity and truly resplendent glory.

7. O all ye families, from whatever tribe you spring, cheerfully ascribe unto the supreme Deity; ascribe, I say, most sincerely to the universal LORD everlasting excellence power and splendour.

8. Declare the instances of his evident authority, conspicuous providence, and most illustrious beneficence, which command esteem even the utmost veneration: as customary to the highest earthly potentates, bring costly presents and most humbly enter his sacred courts.

9. Fail not with submission and the lowest prostration, to pay your devoutest homage to the LORD of the whole creation; within the walls of that glorious mansion, which contains the ark of his covenant and symbols of his peculiar

6. Honour and majesty *are* before him; strength and beauty *are* in his sanctuary.

7. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8. Give unto the LORD, the glory *due* unto his name: bring an offering, and come into his courts.

9. O worship the LORD in the beauty of holiness: fear before him all the earth.

peculiar presence: let the whole country, as seized with an unusual awe, and amazement, approach under the deepest impressions with the greatest solemnity.

SECT. 72.  
PSALM  
xcvi. 9.

10. Say among the heathen, *that* the LORD reigneth: the world also shall be established, that it shall not be moved; he shall judge the people righteously.

Declare to idolatrous heathens, that the reins of universal providence are truly managed, not by their demons and fictitious divinities, but by the all-perfect Deity: the whole world and its affairs are under a proper direction, and stand upon an immoveable foundation: moreover, whatever seeming inequalities and disorders there may be at present; they are in the way of being rectified, by an appointed future judgment; wherein rewards and punishments shall be administered with perfect accuracy to all men as they have acted.

11, 12 and 13. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice, Before the LORD: for he cometh, for he cometh to judge the earth: he shall

Then shall virtue long oppressed at length triumph: let the heavens shine brighter to congratulate the happy occasion, and the earth put on a most smiling aspect: let the oceans's roaring billows lash the shores in token of satisfaction, and all the tenants of the deep express pleasure: let the wide extended plane

SECT. 72.

PSALM

xcvi. 11,

12, 13.

plane with its herbage corn and fruit seem to exult: the revolution is a most important one, and the wood-lands, plants and trees will be clad for congratulating it, in a most verdant foliage; at the appearance of descending Deity: for he deigns this earth a visit in order to execute judgment: the whole habitable world shall be sentenced according to the most perfect laws of moral rectitude; and the peculiar people tried by those oracles of truth and reason which have been committed to them.

shall judge the world with righteousness, and the people with his truth.

## PSALM XCVII. SECT. LXXIII.

*The doctrine of a providence worthy to be rejoiced in. The solemnity and excellency of the divine government. Terrible to heathen idolaters. The Israelite's hope and joy. Moral evil to be avoided by professors of true religion. Integrity the ground of perpetual pleasure and happiness. The occasion is supposed to be some victory, and the author David. See 1 Chron. xviii. 1. 2 Sam. xviii. 14.*

PSALM xcvi. 1.

SECT. 73.

PSALM

xcvii. 1.

**T**HE administration of all affairs is under the divine direction; let the inhabitants of the earth consider this as the most desirable joyful sentiment; and however dispersed

PSALM xcvi. 1.

**T**HE LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.



disperſed they are, and ſur-  
rounded with dangerous ſeas,  
let multiplied iſlands here  
ground their hopes of peace  
and ſafety.

SECT. 73.

PSALM  
xcvii. 1.

2. Clouds and  
darkneſs are round  
about him: righ-  
teouſneſs and judg-  
ment are the habita-  
tion of his throne.

As if the thickeſt clouds  
of an impenetrable obſcu-  
rity intercepted, ſhort-ſighted  
creatures cannot fathom the  
ſecret deſigns, nor inveſtigate  
the amazing ways of provi-  
dence: yet the perfection of  
equity is the confeſſed ſtable  
baſis of God's throne, and  
the invariable rule of all his  
proceedings.

3. A fire goeth  
before him, and  
burneth up his ene-  
mies round about.

As a gathering conſuming  
fire burns dry ſtubble, the  
ſeverity of his juſtice leads  
the way, and on all ſides is  
moſt dreadfully fatal; to thoſe  
whom the evidence of truth  
could never convince, nor the  
laws of virtue regulate.

4. His light-  
nings enlightened  
the world: the earth  
ſaw, and trembled.

His executions, like thun-  
der-bolts ſtruck, or the quick-  
eſt blazes of forked light-  
nings penetrated deep, and  
forced conviction through the  
habitable world: the unani-  
mated earth ſeemed ſenſible,  
and as if ſuddenly ſeized with  
trembling horrors, ſhook and  
tottered to its center.

5. The hills melt-  
ed like wax at the  
preſence of the Lord,  
at the preſence of  
the

As wax melteth before the  
fire, the fixed ſolid hills ap-  
peared diſſolved at the ap-  
proaches



SECT. 73.

PSALM

xcvii. 5.

proaches of the great JEHOVAH; at the approaches of the sovereign existence, the support and LORD of the universe.

the LORD of the whole earth.

6 The tempestuous heavens give abundant testimony, to his perfect justice, in showers of deserved vengeance on the guilty heads of the irreclaimable: and all people are admonished spectators of the display of his supremacy, the prodigies of his matchless power.

6. The heavens declare his righteousness: and all the people see his glory.

7 Confounded they are, and may all the infatuated devotees of fictitious gods and wooden divinities, always be exposed and confounded; who place confidence in and glory of worthless handy-work idols: ye greatest lords of this earth, and highest angels of heaven pay your sole homage to the common sovereign.

7. Confounded be all they that serve graven images, that boast themselves of idols: worship him all ye gods.

8 Upon receiving intelligence of our successes, the inhabitants of *Jerusalem* gave all possible demonstrations of joy: the other cities of the land of *Judea*, celebrated the happy occasion: which was truly that of justice prevailing, their enemies overthrown, and themselves delivered from oppression and persecution.

8. Zion heard, and was glad, and the daughters of *Judah* rejoiced, because of thy judgments.

9 For, most powerful Being, it appeared very conspicuously,

9. For thou LORD, art high above all the earth: thou art exalted.

exalted far above all gods.

ously, that thou overrulest the events of this world, and easily disconcertest all the designs of fallible mortals: under thy direction, and absolutely subject to thy control, however they be distinguished, are all creatures whether in earth or heaven.

SECT. 73

PSALM  
xcvii. 8.

10. Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

You who profess true religion, detest and ever avoid idolatry profaneness and wickedness: as to the effects of this conduct, the pious and upright are under the divine protection; and certain to be preserved from the power of ungodly tyrants, or amply rewarded for all they can suffer.

11. <sup>b</sup>Light is sown for the righteous, and gladness for the upright in heart.

As plentiful crops require the husbandman's industry, so do satisfaction and happiness spring from truth and virtue: and the greatest lasting felicity and glory shall in the end crown men of a steadfast and inviolable integrity.

12. Rejoice in the LORD, ye righteous, and give thanks at the remembrance of his holiness.

You who act thus as reason dictates, therefore have a right, to sooth your minds, in whatever condition, with the noblest divine hopes and comforts: do you constantly rejoice; and profess to the honour

<sup>b</sup> *Mudge* expresses the sentiment, victory and every kind of blessing, God has wrought into the very nature of things for their benefit.

SECT. 73. honour of GOD's holiness,  
truth and faithfulness, that  
he does not favour iniquity,  
nor ever forsakes those who  
copy confide in and obey him.

PSALM  
xcvii. 12.

## P S A L M XCVIII.

*Invitation, in this form, to commemorate some deliverance. The truth, mercy and righteousness of God conspicuous in it. His equal and impartial judgment of the world, a most joyful subject. Supposed by some to be Moses's song abridged. Exod. xv. by the LXX, Syr. Lat. &c. a psalmi of David and the occasion, the defeat of several heathen powers, recorded 1 Chron. xviii.*

## P S A L M xcviii. 1.

## P S A L M xcviii 1.

SECT. 73.  
PSALM  
xcviii. 1.

**A** Recent glorious occasion offers, and, O ye people, raise your voices, in a new composition to ascribe to Almighty God, all the honour of it: the happy event exceeds our most sanguine hopes and is truly astonishing: when human succours failed, the power of heaven plainly engaged, and the sacred invincible arm of the Omnipotent Being gained the victory.

2 The most high God hath displayed in our salvation his own independent efficiency, and exclusive ability; his justice likewise and perfect equity appear in the strongest point

**O** Sing unto the LORD a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.

2. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

point of view, to the full conviction of the most unbelieving pagans.

SECT. 73.

PSALM

xcviii. 2.

3. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

The same is a memorable instance of his faithful performance of promised mercy in favour of the children of *Israel*: the remotest parts of the earth have at length beheld what is sufficient to procure their ready acknowledgment of the divine amazing perfections.

4. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice and sing praise.

Let the whole world resound with joy and triumph in honour of the most high God: let your voices break forth with a sudden vehemence, be exerted with the utmost energy, and perform sacred musick in the most regular and perfect manner.

5. Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

Relieve the vocal melody, by letting it take its turn with the instrumental: in psalmody play first on the harp, then answer with the voice.

6. With trumpets and sound of cornet make a joyful noise before the LORD, the King.

With metal trumpets, and the most beautiful sounding cornets, express rapturous pleasure, in the presence and to the glory of the Almighty Being and supreme Governor.

7. Let the sea roar and the fulness thereof; the world, and they that dwell therein,

As concurring, let the swelling sea's boisterous waves with whatever it contains roar like



SECT. 73. like the loudest thunder; let  
 the habitable earth entire,  
 echo with all its diversity  
 of productions.

PSALM  
 xcvi. 7.

8, 9 In testimony of their joys,  
 let the confluxes of large  
 rivers, as it were, clap their  
 hands in their sonorous meet-  
 ing: let the united moun-  
 tains in perfect harmony  
 exult, at the accession of the  
 peerless JEHOVAH to his  
 throne of judgment: for, as  
 is foretold, the awful event  
 commences; he comes to  
 pronounce definitive senten-  
 ces; conformable to measures  
 of precise truth and right will  
 he determine of the moral  
 inhabitants of this probatio-  
 nary world: and as is en-  
 tirely reasonable and fitting  
 dispose of all people and na-  
 tions.

8 and 9. Let the  
 floods clap *their*  
 hands: let the hills  
 be joyful together.  
 Before the LORD;  
 for he cometh to  
 judge the earth: with  
 righteousness shall  
 he judge the world,  
 and the people with  
 equity.

*The End of the Third Volume.*

